

Armand and Krupskaya:
Women of the Leader

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KRUPSKAYA

chief's women

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Why two women loved the man whose name is associated with
the most famous revolution of the twentieth century. What was Ilyich in private
life. Did Lenin still have mistresses. How love influenced the leader of the
Bolsheviks and how he himself affected the women who loved him. These and
many other questions will be answered in this new book. It is based on
materials that have become available to historians only in recent years.

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Dedicated with love to my mother
and my wife

Vladimir Ilyich Ulyanov, better known to Russia and the whole
world under the pseudonym Lenin, in the USSR during his lifetime
turned into the most revered

icon. For seven decades, Soviet Leninism has portrayed us a leader who is practically devoid of not only any human weaknesses, but also many of the passions and feelings inherent in all people. For example, love for a woman (the mythological Lenin, thank God, was allowed to love children). Meanwhile, there was no taboo on Ilyich's personal life abroad. Back in 1936, the former Bolshevik Grigory Alekseevich Aleksinsky, who later became an implacable opponent of Bolshevism and one of the authors of the version about Lenin as a German spy, quite rightly wrote in the preface to the memoirs of one of Lenin's few mistresses: "Official admirers not only mummify and tint his embalmed corpse, but also create a gilded legend around his personality. And only very rarely is it possible to get acquainted with materials about the real, living Lenin ... In these stories, as well as in his letters, Lenin appears to us not as the official Soviet "bogomazes" paint him, but as he was .in fact".

Both women, who will be discussed in this book, Inessa Fyodorovna Armand and Nadezhda Konstantinovna Krupskaya, remained in history only thanks to their closeness to one person - Lenin. IN

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otherwise, only very attentive readers of very boring works would know about them - about the social democratic movement in Russia at the beginning of the 20th century and about the formation of Soviet state institutions. Both Armand and Krupskaya were heavily mythologized by Soviet propaganda. I saw one of my main tasks in understanding what they and Lenin were in reality, what feelings they had for each other, what they saw their own fate, the fate of Russia and all mankind. Whether I succeeded is for the readers to judge.

The laconic language of police documents preserved portrait descriptions of both women. Here is what it said about Armand: "Inessa, an intellectual ka ... about 26-28 years old (a report was written by an agent provocateur in 1911, when our heroine was already full 37, so she looked, we admit, much younger her age - BR.S.), of medium height, thin, oblong, clean and white face; dark blond with a reddish tint; very lush vegetation on the head, although the braid gives the impression of being tied (in fact, it is real, and not some kind of chignon. - B.S.). And here is a portrait of Krupskaya from the same time: "... about 36-38 years old (actually - 42, poly-

Tsey agents mysteriously rejuvenated female revolutionaries.
- - B. S.), above average or even tall, thin, long, pale, wrinkled face, dark blond, intellectual, wears a haircut and a hat ... "Even these mean lines, if we didn't have many photographs, one could conclude that Armand was much more effective than Krupskaya. But, I think, not only and not so much because of this, Ilyich was carried away by her ...

I warn you right away: I will talk very much about Krupskaya's pedagogical activity and the role of Armand in the struggle for equal rights for Russian women

few. After all, only their role in the biography of the one who is considered by some to be the greatest and kindest genius, and others - the greatest villain of our century, is of interest today. Not a single description of Lenin's life is complete without mentioning these names, which is not surprising: Krupskaya was the wife, and Armand was the only mistress of the creator and leader of the Bolshevik Party known to this day. How did two women and Lenin form a "red triangle", what kind of personalities were Inessa Armand and Nadezhda Krupskaya, what did love and revolution mean in their lives? I will try to answer these and some other questions.

In Soviet times, the story about the relationship between Lenin and Inessa Armand was tabooed. Historians and publicists were only allowed to write about the love of "Comrade Inessa" for Vladimir Ilyich as a leader and fiery revolutionary, her admiration for him, admiration for him, but not about her passionate, sensual love for Lenin the human being. It is clear that any allusions to sex were absolutely forbidden both for Lenin and Armand, and for Lenin and Krupskaya. There is reason to believe that Vladimir Ilyich and Inessa Feodorovna's penis was seriously cleaned both during their lifetime and after their death. In the memoirs of contemporaries, the love of Inessa and Ilyich was also very carefully managed so as not to destroy the myth, the hero of which had to be always faithful not only to the revolution, but also to his wife, and even in his thoughts he should not have betrayed both. Virtually none of those who knew Inessa Armand or Nadezhda Krupskaya closely became later an opponent of Lenin, did not emigrate from Soviet Russia, and did not leave any frank memoirs. Their images were also heavily mythologized, and, in fact, we, in addition to questionnaires, tell about the lives of two women close to Lenin.

data, we do not know too much for certain. And how much valuable information has been irretrievably lost in destroyed letters and never written memoirs! I have a lot to think about

and then my readers will have to guess. And yet let's try to recreate the appearance of Ilyich's two faithful girlfriends, barely visible through the fog of myths.

Krupskaya and Armand have
not met yet

the beginning of the life path of our heroines is known

pretty accurate. Nadezhda Krupskaya was born in St. Petersburg on February 14/26, 1869. Her father, Konstantin Ignatievich Krupsky, came from the Polish nobles of the Vilna province. Nadezhda's grandfather, Ignatius Kalikstovich, a career officer in the Russian army, lost all his property in the war of 1812 and, after returning from a trip abroad, moved to the Kazan province. There, on May 29, 1838, Konstantin Ignatievich was born. Eight years later, Ignatius Kalikstovich retired with the rank of major and died soon after. Kostya was assigned to the Konstantinovsky Cadet Corps in St. Petersburg. After that - the Mikhailovsky Artillery School, from which Konstantin Ivanovich was released in 1857 with the rank of second lieutenant. While still in the cadet corps, he met Andrei Afanasyevich Potebnya, a future member of the Russian section [1st International. They kept in touch later. After the school, Krupsky was assigned to the Smolensk Infantry Regiment, located in the Polish town of Kielce. Here, the revolutionary democrats, headed by Potebnya, sought to create a secret officer organization. In the notebook of Nikolai Ogarev, a list of its members was preserved, entered there by Potebnya with his own hand. It also included Krupsky, Lieutenant of the Smolensk Regiment of the 7th Infantry Division (this

rank Konstantin Ignatievich received in 1859). Of course, Andrei Afanasyevich, in a message to one of the editors of the famous Kolokol, could wittingly or unwittingly exaggerate the degree of revolutionary character of the Russian officers in Poland and classify an old comrade who sympathizes with the views of the revolutionary democrats, but is by no means ready to oppose governments in arms. Potebnya himself, in his struggle against the autocracy, went to the end, in 1863 he took the side of the Polish insurgents and died in battle with the Russian troops. Lieutenant Krupsky, as we shall see later, did not break his oath.

The young officer, upon arrival at his duty station, fell under the influence of Polish culture, quickly learned the language of his ancestors, became interested in the poetry of Mickiewicz, the music of Chopin ... But the air smelled of a thunderstorm. In Russia-

The Great Reforms began in the Russian empire. The Poles hoped that the Kingdom of Poland would gain its long-awaited independence. But the tsar-liberator limited himself to carrying out liberal reforms on the Polish lands, which restored the political rights of the Polish elite. The Russian government counted on an alliance with the local gentry, the intelligentsia, and the Catholic Church. It hoped to convince the educated classes of Polish society of the benefits of maintaining an autonomous Kingdom of Poland within the Russian Empire. The reforms were actively implemented in 1861-1862 by the head of the civil administration of the Kingdom, Marquis Alexander Velepolsky. However, his activities led to results that were exactly the opposite of those expected. Later, Velepolsky's biographer, historian V. D. Spasovich, wrote: "... His undertaking collapsed not because it was not logical, but because it was started at a moment when any relief and benefits could be granted. interpreted only as concessions and

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when a dispute between two nations was complicated by the possibility of intervention by Western European states. The Poles counted on the help of the West (unfounded, as subsequent events showed) and demanded complete independence.

An uprising was brewing, and the officers stationed in Poland felt it. Konstantin Ignatyevich was not eager to shoot blood brothers. But he understood: staying in Kielce, the role of a punisher cannot be avoided. And he made a desperate attempt to transfer to his native Kazan. On November 12, 1862, he petitioned the regiment commander, Colonel Chengery, who also came from the Polish gentry:

"Dear sir, Xavier Osipovich!

Excuse me for the frank, ridiculous request that I address to you as a boss who is always ready to take part in the fate of a subordinate. From the age of nine, Providence separated me from everyone close to my heart, and together with my dear native land, leaving in my soul sweet memories of the happy years of childhood, the picturesque places of my native nest, yes! .. About everything that is so dear to everyone!

From such circumstances of life, some unbearable longing crushes my soul - my whole body, and the desire to serve in my native land day by day takes possession of my feelings more and more, paralyzes all my thoughts.

I am sure, Ksavery Osipovich, that you will understand the sad state of my soul and by the feeling of a human

do not disregard the request, willingly take the trouble to petition for the transfer of me to the troops stationed in the Kazan province (the place of my homeland). Perhaps it is no small task on your part to translate me, especially since I do not have my own funds to travel such a long journey, but still I hope that my request will be fulfilled.

The kind colonel understood everything and supported the report. But it was too late.

AND

Velepolsky himself guessed that an uprising was coming. To prevent it, the marquis in January 1863 announced a recruitment according to special nominal lists. In this way, Vele Polsky wanted to remove "unfavorable elements" from the Kingdom. However, this measure only hastened the denouement. Immediately after the announcement of recruitment, an uprising broke out in the Polish, Lithuanian and Belarusian lands. Lieutenant Krupsky, albeit with a heavy heart, had to fulfill his military duty. Konstantin Ignatievich showed his sympathy for the Poles only in the fact that sometimes he allowed the captured rebels to escape.

After the suppression of the uprising, many of the Polish gentry - Krupsky's acquaintances - were exiled to Siberia, and their lands were confiscated. Now Konstantin Ignatievich was forced to divide the company of the Russian landowners who remained in the province. And on one of the evenings I met my future wife /

Nadezhda Konstantinovna recalled: "Whether your parents were of noble origin, they did not have a stake or a court, and when they got married, it often happened that they had to borrow two kopecks to buy food." In the service list of Konstantin Ignatievich, it was noted: "There is no family and acquired real estate and estates behind him, his parents and wife." Elizabeth Vasilievna. Tistrova, the future wife of Lieutenant Krupsky, also did not inherit any fortune and from an early age knew the bitterness of orphanhood. She was the daughter of Lieutenant Colonel of the Corps of Mining Engineers Vasily Ivanovich Tistrov (judging by her last name, one of the Russified Germans or Englishmen), but very early she was left an orphan. She studied for eight years at the Pavlovsk military orphanage institute for noble maidens in St. Petersburg. The mother's stories about this time, the daughter later conveyed as follows: "Very well

As a student, she had a lower score for behavior, but she was the favorite of the class. Steal the mincemeat from the cool lady and feed it to hungry friends, bombard the door of Mochalka (boss) without blinking, endure the screams and reprimands of the cool German lady, do not answer the lesson because the other girls did not learn it, take the blame others - for this she was the first master.

When in 1858 Liza Tistrova graduated from the institute, which provided education in the volume of a gymnasium, she received not only a matriculation certificate, but also the title of a home teacher. For several years she served as a governess in St. Petersburg, until in 1864 she accepted the invitation of the landowner Rusanova to move to her estate in Poland near Kielce, where she was to raise three children. The children fell in love with the new governess, the hostess was friendly with her. But the very atmosphere of landlord life had a depressing effect on Elizabeth. Among the peasants lived the memory of the recent wildest antics of the feudal lords. Many years later, Elizaveta Vasilievna told her daughter Nadia: "The father ... of the landowner practiced the following: when some forced serf ... did not want to become his mistress, she was beaten to a pulp, and then sewn into a bag, poured grain and let in turkeys that pecked to death." According to Nadezhda Konstantinovna, "during the two years she served as a governess to the landowner, her mother had seen enough of how the landowners treated the peasants, what a beast they were."

The young, educated lieutenant, who sympathized with the people, stood out noticeably for the better against this background. Very quickly, Lisa and Konstantin fell in love with each other. However, several years passed before they became husband and wife. Shortly after the suppression of the Polish uprising, Lieutenant Krupsky

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was appointed district military commander in Kielce.

One of his main tasks was to carry out agrarian reform. This reform was initiated by the Russian authorities in the Kingdom of Poland in order to weaken the gentry and drive a wedge between them and the Polish peasantry. The implementation of the reform was facilitated by the fact that many landowners were exiled to Siberia for participating in the uprising, and their lands were confiscated. However, the gentry who remained in the Kingdom received no more than almost symbolic compensation for the lands seized in favor of the peasants. Were so-

all the lands and capitals of the Catholic Church were confiscated, and many monasteries were closed. Now the government sought to rely on the peasantry and the emerging Polish bourgeoisie against the gentry. The reform of local self-government led to the fact that the gentry lost any privileges in the election of voits - foremen who headed gminas (administrative units similar to Russian volosts). This circumstance objectively led to a rapprochement between the position of the gentry and the peasants, but the class alienation between them remained.

Konstantin Ignatievich successfully coped with his duties. He managed to maintain a balance between the interests of peasants and landlords. Krupsky was friendly with many of the gentry, and he felt sympathy for the common people, which is natural for a person of democratic convictions. In 1866, Krupsky was promoted to captain.

In 1867, the Military Law Academy was opened in St. Petersburg. Konstantin Ignatievich and his older brother Alexander decided to enter there, successfully passed the exams and were enrolled in the first. well. Successful graduation from the academy opened up the possibility of a career in military justice and administration. Obviously, Captain Krupsky, having worked as a district military commander,

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found his calling in the field of management. Here he hoped to give a worthy use of his forces and at least somehow alleviate the situation of the people. It seemed that the reforms begun by Alexander II gave grounds to count on the implementation of such plans. However, just a few years later, Konstantin Krupsky's hopes were dashed.

Konstantin Ignatievich and Elizaveta Vasilyev got married in 1868, shortly after moving to the capital. At first, the newlyweds settled with the relatives of the Tistrovs on Officerskaya Street, not far from the Moika Embankment, where the Military Law Academy was located. Here, on February 14/26, 1869, their daughter Nadezhda was born, to whom it was destined to leave a memory of the Krupsky family for centuries. The three of us were crowded in a small room, and some time later the family moved to a more spacious, but remote from the center apartment near the Alarchin bridge near the confluence of the Pryazhka and Krivusha rivers (the latter is now called the Griboyedov Canal). The Krupskys were still constrained in their means, and Konstantin Ignatievich, in order to save money on the horse-drawn carriage, continued to go to classes on foot. But now the path was not close.

In September 1869, Captain Krupsky graduated from the Military Law Academy in the 2nd category. This did not allow him to get a position in the bodies of military justice. In this regard, Konstantin Ignatievich was dismissed "due to the impossibility of being used in the Russian military service." Only in February 1870 did he manage to get the post of county chief in the town of Groets near Warsaw. In this regard, Captain Krupsky was given the civil rank of collegiate assessor, corresponding to an army major. Since military ranks were valued more than civil ranks, and their holders officially had an advantage in ranks of the same class over civilian ones, then

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when entering the civilian service, the military usually received a rank one class higher. Nadezhda Konstantinovna recalled in 1925: "Father was a very passionate man... He believed that honest people should go to Poland to serve. When he arrived in the district assigned to him, all sorts of outrages were done there - the Jews were dragged out to the square and their sidelocks were cut to the beat of drums, the Poles were forbidden to fence their cemetery and pigs were driven there, which tore up the graves. Father stopped all these outrages. He ran the hospital, set it up exemplary, pursued bribery and earned the hatred of the gendarmerie and Russian officials and the love of the population - especially the Poles and the Jewish poor. It is possible that the story of sidelocks being cut to match drumming is a kind of poetic exaggeration. In the first post-revolutionary years, it was fashionable to emphasize national oppression in the Russian Empire, and at the same time, real facts were sometimes bizarrely mixed with propaganda fantasies. However, there is no doubt that the Jews really had a hard time. And in Poland, they became victims of anti-Semitism, both by the Poles and by Russian officials and the military. The Poles themselves suffered from the arbitrariness of the Russian authorities, who sought to Russify them. It was in Russification that the government saw the goal of the reforms being carried out in the Kingdom of Poland. As early as May 1870, teaching began to be conducted in Russian in all the local gymnasiums. Konstantin Ignatievich did not succeed in Russification, and he stopped the bribery of his subordinates. The consequences were not long in coming. Nadezhda Konstantinovna testifies: "Soon, all sorts of anonymous denunciations rained down on my father, he was recognized as unreliable, dismissed without explanation and put on trial (he was charged with 22

crimes: speaks Polish, dances the mazurka, was not lit on the royal day (that is, on the name day of Alexander P. - B.S.) in the office of illumination, does not go to church, etc.) without the right to enter the public service". I note that from this story it is not very clear why exactly Krupsky was convicted: for dancing the mazurka, or for not going to church? It turns out that the silence here is not accidental.

Konstantin Ignatievich was convicted for carrying out an agricultural census in his district without the permission of the provincial authorities. This was qualified as an excess of power and resulted in a guilty verdict and a ban on collegiate assessor Krupsky from holding any positions in the public service, as well as from living in Moscow and St. Petersburg. Why, then, such an innocent, in essence, act turned into a de facto "ban on the profession" for Nadezhda Konstantinovna's father? In Soviet times, this question was answered simply: the census was nothing less than a revolutionary act! Konstantin Ignatievich-de carried out ... the resolution of the conference of the T International on the conduct of a statistical census of agricultural workers. True, what is such self-interest for the International from the data on just one Polish district? After all, in other districts of the Russian Empire, he, the International, did not seem to have ordered anyone to conduct such censuses? And are agricultural censuses really such a seditious thing that only revolutionaries can conduct them? Surely the authorities never carried them out?

I think that the whole "case" of collegiate assessor Krupsky was the product of two factors: the Russian bureaucratic system and the hatred of ordinary officials for those bosses who tried to encroach on their "sacred right" to take bribes.

Officials in anonymous letters tried not to forget a single sin of Konstantin Ignatievich, real or imaginary, in the hope that the quantity would eventually turn into quality, and the unloved boss would be removed after all. Hence the completely anecdotal accusations, such as dancing the mazurka and learning the Polish language. Why shouldn't the county chief in the Warsaw province learn the Polish language? And who can confidently prove whether Krupsky goes to church or not? No wonder at the trial, held in 1873, 21 out of 22 points

charges dropped. Only the ill-fated census remained. It is curious that a few years later, when the case of the former county chief was considered in the highest court - the Senate - the prosecutor, trying to prove the validity of the verdict, put forward the version that Krupsky conducted the census in the interests and for the money of the Polish landowners. And Marxist historians, a century later, convinced the most readable public that Konstantin Ignatievich, on the contrary, acted exclusively in the interests of the rural proletariat and peasants.

When a person is criticized for the same act both from the "right" and "from the left", it is logical to assume that in fact he did not belong entirely to either of the two camps and acted, guided by his own considerations. Most likely, Konstantin Ignatievich conducted a census on his own initiative in order to streamline the collection of taxes. Both landowners and peasants could be interested in this. But the officials did not need the census at all, as it narrowed the field for abuse and related income. The intricacies of bureaucratic regulation made it possible to accuse Krupsky of abuse of power, since it was very difficult to determine whether the district chief had the right to conduct an agricultural census with his authority or not.

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The tale that Nadezhda Konstantinovna's father acted on behalf of the T International was born after the October Revolution, when it was necessary to "deepen" the revolutionary genealogy of the widow of the founder of the Bolshevik Party. Krupskaya herself, in the short autobiographical story "My Life", which was first published in 1925, spoke very carefully about her father's political views: "In those days, there were many dissatisfied among the officers. My father always read a lot, did not believe in God, was familiar with the socialist movement in the West. In our house, constantly, while my father was alive, there were revolutionaries (at first neither Gilists, then Narodniks, then Narodnaya Volya); to what extent my father himself took part in the revolutionary movement, I cannot judge. He died when I was 14 years old, and the conditions of the then revolutionary activity required strict secrecy; The revolutionaries therefore spoke little about their work. Whenever there was a conversation about revolutionary work, I was usually sent to buy something in a shop or given some other assignment. Nevertheless, I have heard enough revolutionary talk. And memorable day | March 1881, when a terrorist bomb cut short the life of the "tsar-liberator", Nadezhda Konstantinovna described quite calmly:

"I vividly remember the evening | March 1881, when Tsar Alexander II was killed by a bomb on the Rodovolsy. First, our relatives came to us, terribly frightened, but did not say anything. Then, in a hurry, my father's old comrade in the corps, a military man, flew in and began to tell the details of the murder, how the carriage was blown up, and so on. "I bought a crepe for a sleeve," he said, showing the purchased crepe. I remember I was surprised that he wanted to wear mourning for the king, whom he always scolded. And then here's what I thought. This friend of my father was a very stingy person, and I thought: "Well, if he went bankrupt,

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bought, so he tells the truth. I did not sleep all night. I thought that now that the king was killed, everything would go differently, the people would get their freedom. However, it didn't work out that way." But in the next edition of My Life, published in 1930, it was already directly stated: "... On this day | March, my father's comrades in the corps came to our house to visit and congratulate Konstantin Ignatievich. Soviet historians later generally began to say that the father of Nadezhda Konstantinovna had learned about the impending assassination of the tsar on the eve of the assassination attempt, that is, it turns out that he was almost a secret accomplice of Zhelyabov and Perovskaya. This nonsense is not worth refuting. And in 1938, Krupskaya bluntly stated: "My father was a revolutionary." True, she immediately explained what exactly this was expressed in: "He wanted me to be friends with guys of other nationalities." Nadia really made friends with boys and girls from Polish, Jewish, even Tatar families. After paying ruinous legal fees, the Krupski family moved to Warsaw. As Nadezhda Konstantinovna recalled: "I learned early to hate national oppression, I realized early that Jews, Poles and other nationalities are no worse than Russians ... I understood early what self-rule of tsarist officials is, what arbitrariness is." She described her life in the Polish capital as follows: "... I played in the yard with the Polish, Jewish, Tatar guys. We played very friendly, we had a lot of fun, we treated each other with what we could. Tatar guys took me to a tent in the yard where their parents lived - they worked at a construction site - and treated me to horsemeat, which seemed very tasty to me. The Jewish boy was three years older than me, he treated me very well, I loved him very much, he treated me to bread with lard. The Polish guys treated me to "tastechki" - cakes. I'm not by

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I remember what I treated them to, but we lived very amicably and cheerfully... When I became older and heard how Jewish children were offended, they were not allowed into public gardens, they were not allowed to study, how Poles were oppressed, I was very indignant. .

Having lost his place in the civil service, my father was forced to be employed in private factories and factories as a manager or auditor. He also worked as an insurance agent, conducted various court cases on behalf of the plaintiffs ... The Krupsky family was often forced to move from city to city - to where Konstantin Ignatievich managed to find work. When Nadia was five years old, and her father was still unsuccessfully looking for a place, the landowner Rusanova remembered her former governess and invited her and her daughter to rest in the summer on the estate. By that time, the girl had already heard from her father and mother, "what a beast it was" - the landowners. I am afraid that in this case, Elizaveta Vasilievna and Konstantin Ignatievich were guided not so much by their own experience as by repeating the opinion that had developed among the democratic intelligentsia - the so-called "sixties". They were dominated by the stereotype of a petty feudal tyrant who tortured the peasants. The landowner Rusanova was certainly not like that, and, as we see, in a difficult moment, on her own initiative, she helped her former governess. However, Nadia arrived in Rusanovo with a prejudice already formed against all the landowners in the world. She carried herself in an emphatically defiant manner. "I ... scandalized, I didn't want to say hello, or say goodbye, or thank you for dinner, so my mother was glad when my father came for us, and we left ..." Nadia admitted half a century later. I think that Elizaveta Vasilievna was ashamed of her daughter. But Nadezhda Konstantinovna, in *My Life*, spoke about this episode without a shadow of embarrassment, and set her behavior as an example of the growing calm.

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leniation - as an example of a truly revolutionary morality. |

On the way back, an incident occurred that deeply sunk into the soul of a five-year-old girl. Here is what Krupskaya remembered: "... When we were driving from Rusanova in a wagon (it was in winter) (it turns out that the mother and daughter of Krupsky enjoyed the hospitality of a kind landowner for half a year! - B.S.), we were almost killed by dear peasants, mistaking for the landowners, beat the driver and promised to lower him into the ice hole (presumably, they thought to arrange an ice bath only for the driver, and not for passengers. - R.B.S.). Father did not blame the peasants, and then in a conversation with

his mother spoke about the centuries-old hatred of the peasants for the landowners, that the landowners deserved this hatred. In Rusanovo, I managed to make friends with the village children and women who caressed me, I was on the side of the peasants. This is how the incident is described in My Life. Later, in one of the articles, Nadezhda Konstantinovna gave a more detailed version of the incident, which almost ended in tragedy: "We were driving through the village, a peasant with firewood was coming towards us and carrying an empty coffin. We rode in a trio. And now the troika could not turn, and the coachman touched this coffin sideways. I remember how the peasant beat the coachman bloody and said: "You are the master's coachman, the master's serf. It is necessary to drown both you and the bar that you are carrying in the hole. I didn't understand what was the matter, but I remember my father's words: "Here it is, the centuries-old hatred of the peasants for the landowners."

This example clearly shows how propaganda myths are born. In the story My Life, intended primarily for children, Krupskaya used a particular case, which she was an eyewitness, for a general apology for the class hatred of the peasants for the landowners. As a result, one muzhik turned into a group of peasants who, for no reason at all, attacked passers-by, only because they

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looked like a bar. And in fact, no one was going to drown the unfortunate coachman and his passengers in the hole. It was just that the owner of the coffin, who was in earnest, in his hearts, brought down on the head of the enemy all conceivable and inconceivable curses. With the same success, he could have exclaimed: "May you all burn!" Thank God, at that moment none of these wishes-curses could be put into practice. But a little over forty years later, thanks to the revolution initiated by the famous husband of Nadezhda Konstantinovna, these threats materialized into the terrible Russian reality. And the "red rooster" was let in by the landowners, and they were drowned in the ice-holes together with their wives, children and a few faithful servants, and the "Red Terror" was introduced in the country such that the autocracy never dreamed of. And from that terror, the peasants suffered only a little less than the nobles.

In fact, the "incident with the coachman" could rather be explained by reasons not class, but everyday and psychological. Since the peasant was carrying an empty coffin, it can be assumed that he had to bury someone close to him (son? wife? mother?). It is quite possible that the peasant was "you pimshi", according to the Russian custom, pour vodka over grief. Who was to blame for the collision, the coachman or the peasant, we, of course, will never know. Maybe,

It wasn't the coachman's fault. But the peasant, who was clearly upset, poured out all the accumulated anger and resentment against life on the slow driver, and at the same time, out of habit, printed "gentlemen" for living well on peasant sweat and tears.

From an early age, Nadia felt no less hatred than for the landowners for the bourgeoisie. She confessed in "My Life": "Also early (I was then 6 years old) I learned to hate manufacturers. Father served as an auditor in Uglich at the Howard factory and often

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talked about all the outrages that were done there, about the hard life of the workers, etc. ... Then I played with the guys of the workers, and we got along from around the corner to throw a clod of snow at the manager who was passing by. It seems that neither then, nor years later, Krupskaya did not even think: in what, in fact, the manager who became the victim of a childish prank differed from her father? And the manufacturers were different. By the way, Konstantin Ignatievich was engaged in the stationery factory in Uglich on behalf of its owners, the Vargunin brothers. Even Soviet historians assure that they were cultured people, not alien to liberal views. And Krupsky was introduced to the eldest of the brothers, Konstantin Alexandrovich, by one of his comrades-people. It is unlikely that the factory owners with such a worldview could themselves create any outrages on the workers and thoughtlessly tear three skins from them. Another thing is that the Uglich factory was run not by the Vargunins themselves, but by their English companion Howard. He regarded Russia only as a place for getting a quick profit and exploited the workers beyond measure. And in the report, Konstantin Ignatyevich painted an unsightly picture. Here are financial abuses, and Howard's formal mockery of workers and workers (the latter often became objects of sexual harassment by a voluptuous manager).

Nothing bad could be said about Krupsky's other employers, the Kosyakovsky landowners. Konstantin Ignatievich had to put in order the stationery factory that belonged to them and at the same time got the opportunity to send his wife and daughter to the Kosyakovsky estate in the Pskov province for the summer. At first, Nadia had to go there alone. She remembers this trip very well. well: "I was a little shy of strangers, but riding horses was

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wonderful; rode through the forest and fields; on the hills. the immortals were already in bloom, there was a smell of earth and greenery. The first night I was put to sleep on some chic bed in a lordly chic room. It was stuffy and hot. I went to the window, opened it. The smell of lilac flooded into the room; flooding, the nightingale clicked. I stood at the window for a long time. The next morning I got up early and went out into the garden, which sloped down to the river. In the garden I met a young girl of about eighteen, in a simple cotton dress, with a low forehead and dark curly hair. She spoke to me. It was ... the local teacher Alexandra Timofeevna, or, as she was called, "Timofeyka." Ten minutes later, I already felt quite simply with Timofeyka, as if with a friend, and chatted with her about all my impressions. After this meeting, a ten-year-old girl decided to become a teacher. And in her life she had two main things - the revolution and pedagogy. In the image of Alexandra Timofeevna Yavorskaya, both that and that were combined.

Krupskaya recalled: "... I ran with my tail after a young Narodnaya Volya teacher who was in love with her school. She treated the village children as equals, spoke with them all sharply about everything ... I became friends with the guys, and in Timofeyka ... I did not look for souls. In winter, sitting in the classroom, I kept drawing houses with the sign "School" and thinking about how I would be a rural teacher ... In winter, I found out that Timofeyka had been arrested. She spent two years in the Pskov prison, in a cell without a window. Could I then not sympathize with the revolutionaries?

Timofeyka also became friends with Nadia's father. She told him: "I'm worried about how Nadya swallows books directly, this would not lead to superficiality." Konstantin Ignatievich reassured: "My daughter does not read bad books. It is impossible to force children to read this particular book, and not another. Believe me, the child will feel the book. He will remember a good book, but a bad one

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will forget." Ironically, Krupskaya, being the deputy of the People's Commissar of Education, did a lot to ensure that children read only "ideological" books, and in no case read others, "harmful". In the 1920s, even Pushkin disappeared from school libraries.

Nadia went to her first school in Kyiv. The school building was located in the center of the city, on Khreshchatyk. The girl was not carried away by classes. Were bored by the lessons of the Law of God and the French verses that forced me to recite by heart. When the Krupskys lived in Kyiv, a Russian-Turkish

war. This event made a great impression on Nadia. "I had seen enough of the patriotic frenzy, heard about the atrocities of the Turks, but I saw wounded prisoners, played with a captured Turkish child and found that war is the most harmful thing. Then my father took me to an exhibition of paintings by Vereshchagin, where it was depicted how the staff, led by some grand duke, in white tunics, from a safe place, viewed through binoculars how soldiers were dying in a fight with the enemy. And although then I didn't know how to realize yet, but then, being already an adult, I was wholeheartedly with the army that refused to continue the imperialist war."

The fact that even in childhood the girl received a powerful charge of pacifism, realized the inhumanity of war, can only be welcomed. However, later pacifism was sacrificed for revolutionary expediency. Krupskaya, like all Bolsheviks, rejected and condemned the imperialist war. But she took the civil war as a measure necessary to suppress the resistance of the "exploiters". And Nadezhda Konstantinovna did not condemn the extrajudicial execution of the tsar, most of the grand dukes and princesses, their wives and children, sanctioned by Lenin.

Appeal of Konstantin Ignatievich

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The thief of the Warsaw Court traveled around the courts for several years. To get things moving, someone's influential patronage was required. The older brother Alexander Ignatievich helped here, unlike the younger one, after graduating from the academy, he made a successful career. He rose to the rank of real state councilor - civil general and became the prosecutor of the Novgorod province. Thanks to the efforts of his brother, the case of the collegiate assessor Krupsky was finally scheduled for a hearing in the Senate on April 28, 1880. Six months earlier, Konstantin Ignatievich sent his wife and daughter to St. Petersburg: Nadya had to go to the gymnasium. Since the father still did not have the right of residence in the capital, in the column, who pays for training, the girl was forced to write: "Mother, E. V. Krupskaya." Classmates and teachers looked askance at her, suspected that she was illegitimate.

The Senate fully acquitted Konstantin Ignatievich. In vain did the prosecutor try to assert that Krupsky carried out the ill-fated census in return for a bribe from the Polish landlords. Senator Count Fyodor Pavlovich Tizenhausen greatly helped the outcome of the case, which was favorable for Konstantin Ignatievich. He managed to persuade his colleagues to accept positive

new solution. There is a legend in the Krupsky family that the complacency of the count was explained by the fact that on the eve of his racehorse took the first prize, and Tizenhausen arrived at the meeting after the banquet, in a very cheerful mood. I think that what happened can rather be explained by acquaintance with Senator Alexander Ignatievich.

The Senate resolution stated: "Recognizing the defendant as innocent of abuse of power, the Governing Senate, on the basis of paragraph 1 of Article 771 of the Charter of the Criminal Court, determines:

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data and the verdict of the Warsaw Court of Justice to cancel. Now Konstantin Ignatievich was finally able to settle in St. Petersburg. However, his health had already been seriously undermined by rapidly progressing pulmonary tuberculosis. And the collegiate assessor Krupsky could not immediately return to public service: in St. Petersburg it was difficult to find a place for a judicial official.

Already after the acquittal, he managed to put things in order at the Kosyakovsky stationery factory in the Pskov province (where Nadya met Timofeyka). My brother helped me get a job. He also supported the Krupskys financially. Nadya was transferred from the state gymnasium, where she did not like the teachers and where the shy girl, by her own admission, "was very bored and lonely," to the private Obolenskaya gymnasium. Nadia liked this gymnasium, and she spoke warmly of those teachers all her life. With the assistance of Alexander Ignatievich, the family of Konstantin Ignatievich moved to a more spacious apartment. But it didn't take long to live there. On February 25, 1883, Konstantin Ignatievich died. "It will be hard for you, my dears," were his last words to his wife and daughter. They buried my father in the cemetery of the Novodevichy monastery near the Moscow outpost. The funeral was paid for by Alexander Ignatievich, who survived his brother by only a few months. And consumption killed him.

The father's pension was small. Elizaveta Vasilievna and Nadya barely made ends meet. I had to rent one of the rooms. Nadya began to earn money by taking lessons. The relationship with her mother was not easy at first. Nadezhda Konstantinovna recalled: "Mom was a very good, lively person, but she looked at me like a child. I fought very hard for my independence. Only later, when we have installed

relations of equality began to develop, we began to live very amicably.

Nadia passed her final exams excellently. As noted in the decision of the pedagogical council: "Nadezhda Krupskaya in the final tests showed excellent success in all subjects. On average, she has 5. Of the optional subjects, she studied French with excellent success. She was awarded a gold medal and stayed at the gymnasium to complete the 8th additional class, the so-called "pedagogical" class. The first dream in her life came true: in 1887, Nadezhda received a diploma as a home teacher with a specialization in Russian language and mathematics. She managed to get a place at the Pospelova school, where the girls learned to sew. In addition, in the evenings Krupskaya studied with schoolgirls from her former gymnasium. As a teacher, she was appreciated. They even issued a certificate, which noted: "The success of her students testifies to her outstanding pedagogical abilities, the thoroughness of her knowledge and her extremely conscientious attitude to work."

But Nadia was not popular with the stronger sex. Her high school friend, the beautiful Ariadna Tyrkova, testified: "I already had a girl's life. I was looked after. They wrote me poetry. Walking along the street with me, Nadia sometimes heard enthusiastic remarks about me from unknown youth. They did not surprise me and did not offend me. It was my business to pass by with such an independent, impenetrable air, as if I did not hear anything... Nadia was amused by this. She was much taller than me. Tilting her head a little to one side, she looked at me from above, and her thick lips twitched with a smile, as if it gave her great pleasure that a passing cadet, looking into my eyes, stopped and exclaimed: clearer than day..."

Nadia did not know these temptations. There was no love game in her girlish life, there were no cross-talks, glances, smiles, and even more so there was no kissing temptation. Nadia didn't skate, didn't dance, didn't ride a boat, she talked only to her school friends and old acquaintances of her mother. I didn't meet any guests at the Krupskys'.

Nadezhda compensated for her lack of personal life with a craving for knowledge and attention to public life. During these years, she continued to read a lot, and books by no means for women, like the History of Aeronautics or the Dutch Revolution. She visited her father's acquaintances, old people's volunteers. One day Nadya asked one of them, who spent many years in prison, the age-old Russian question: what to do? Having learned how much a pound is dashing, the former prison inmate began to develop the theory of "small deeds" in front of the girl. This meant taking care of the education of the people by teaching in schools, taking care of their health by working as doctors and nurses in zemstvo hospitals. That's just the autocracy is not worth trying to overthrow. Krupskaya later recalled: "It was longing for his advice and all these former people; they were good people, but with a soul taken out. I was a teenager, but I saw it very well."

The impatience of youth led yesterday's gymnast to the Marxists, who firmly knew how to give the people a better lot. In the autumn of 1889, Nadya entered the Bestuzhev Higher Women's Courses, which had just opened in St. Petersburg, in the department of mathematics. But her love for the Russian language also remained: Krupskaya attends lectures at the Faculty of Philology. On the courses, she met her old friend Olga Witmer. She brought Nadezhda to the circle of technology students Mikhail Ivanovich Brusnev, one of the first Russian Marxists. Here

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Krupskaya got acquainted with Marx's Capital, a handwritten copy of Engels's The Origin of the Family, Private Property and the State. And in order to overcome "Anti-Dühring" by the same author, Nadya studied German on her own.

The students sought to spread Marxism among the workers. On the recommendation of Nikolai Alexandrovich Vargunin, in whose factory her father once worked, Krupskaya got a job as a teacher at the Smolensk evening working school set up by the manufacturer behind the Nevsky Zastava. Classes were held three times a week. Nadezhda conducted propaganda in geography lessons. She spoke about the situation of workers in different countries, about their struggle for their rights. Here, a young teacher introduced her adult students to the basics of atheism, examples from astronomy, and, using Darwin's evolutionary theory, proved that there is no God. She herself had long ago rejected God, although in childhood faith was not alien to her. When Nadya was eight years old, the Polish nurse often took her to the church. And before going to bed, the girl prayed, kneeling by the bed. Sometime in

Konstantin Ignatievich looked into his daughter's room, said a little mockingly: "Go to sleep, God's silence, enough to atone for sins." These words of my beloved father shocked Nadya. So he doesn't believe in God. So there is no God. And very soon she became a convinced atheist. And now, in relation to her students, Krupskaya acted in the same role as a preacher of unbelief. And she has achieved great success in this field.

The workers loved their teachers very much and treated them like family. Nadezhda Konstantinov did not testify: "The gloomy watchman of the Gromov forest warehouses with a beaming face reported to the teacher that his son was born; the consumptive textile worker wished her a daring fiancé for having learned to read and write (the groom really turned out to be lucky

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loy, and what a watchman, as if looking into the water! - B. S.); The sectarian worker, who had been searching for God all his life, wrote with satisfaction that he only learned from Rudakov (another student of the school) that there was no God at all, and it became so easy, because there is nothing worse than being a servant of God - here you go there is nowhere, it is easier to be a human slave - here a struggle is possible; a tobacconist who got drunk every Sunday until he lost his human appearance, so thoroughly saturated with the smell of tobacco that when you leaned over his notebook, your head was spinning, he wrote in scribbles, skipping vowels - that they had found a three-year-old girl on the street, and she lives with them in artels, it is necessary to give to the police, but it's a pity; A one-legged soldier came and said that Mikhail, who studied with you last year to read and write, overworked himself, died, and dying, he remembered you, ordered you to bow and ordered you to live long; the worker-tech styler, who stood up like a mountain for the tsar and the priests, warned to "beware of the black one, otherwise he keeps hanging around on Gorokhovaya Street" (there was a security department on Gorokhovaya Street. - B.S.); the elderly worker explained that there was no way he could leave the church elders, "because the priests are hurting the people and they need to be brought out into the open, and he is not even committed to the church at all and understands the phases of development well", etc. etc. it. P."

Some quarter of a century passed, and the place of God in the minds of the obscure "worker-sectarian" and millions of other workers and peasants was completely occupied by Krupskaya's "daring fiancé". Very soon. they felt in their own skin that being a slave of the Soviet regime is much worse than remaining simply a servant of God, and that the communists "blow the people" cleaner than the priests, who, we admit, were also far from always a model of morality.

and sometimes got drunk "until they lost their human appearance", no worse than the memorable Krupskaya worker

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tobacconist. Orthodoxy, which had grown into a bureaucracy even under Peter the Great, received as a pastor a kind of "ministry for religious affairs" - the Holy Synod, discredited itself. The people needed a new faith. The communists gave him such faith. And in the host of saints of this civil religion, Nadezhda Konstantinovna was destined for her place - the only friend of God the Leader and his inconsolable widow, the Chief Keeper of the memory of "the most human of people."

Krupskaya continued to visit Brusnev's circle, participated in the first May Day organized by him in Russia on May 1, 1891. However, the following year, Mikhail Ivanovich was arrested and received six years in prison. But the circle did not break up. It continued to recruit workers - students of the Smolensk school. Krupskaya warmly recalled her wards: "The students were selected, and we talked about many things with them. Then everyone was arrested at different times, everyone joined the movement."

Meanwhile, the one with whom Nadia was destined to unite her life forever arrived in St. Petersburg. Vladimir Ulyanov was a year younger than the twenty-four-year-old Krupskaya, but among his Marxist friends he enjoyed considerable prestige as a great connoisseur of Marx's "sacred writings" - and therefore was awarded the respectful nickname "Old Man". Nadezhda Konstantinovna spoke about meeting her future husband in the following way: "Vladimir Ilyich arrived in St. Petersburg in the autumn of 1893, but I did not meet him right away. I heard from my comrades that some very knowledgeable Marxist had come from the Volga... I wanted to get to know this newcomer better, to get to know his VIEWS more closely.

I saw Vladimir Ilyich only at Shrovetide (in February 1894. - B.S.). On Okhta, with engineer Klasson, one of the prominent St. Petersburg Marxists, with whom I had been a Marxist two years before

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Petersburg circle, it was decided to arrange a meeting of some St. Petersburg Marxists with a visiting Volga nin. Pancakes were arranged for the sake of conspiracy... Someone said that work in the literacy committee is very important. Vladimir Ilyich laughed, and his laughter sounded somehow evil and dry - then I never

I heard such a laugh from him: "Well, whoever wants to save the fatherland in the literacy committee, well, we don't interfere" ... Vladimir Ilyich's malicious remark was understandable. He came to agree on how to go to the fight together, and in response he heard. a call for the distribution of literacy committee pamphlets."

Here is such an acquaintance on "secret pancakes". And the laughter of a loved one was remembered by Nadia not in connection with some romantic conversation, so natural for a first love, but because of a sharp controversy: which way to go. But close acquaintance was yet to come.

As it seems, for Nadia it was the first novel. Whether this is due to a not too successful appearance, or an ardent passion for the revolution, which left no room for anything else, or some underdevelopment of feelings, we do not know. But Volodya already had at least one love before Krupskaya. He courted and even wooed her friend Apollinaria Yakubova, who was also present at the memorial carnival. But Apollinaria was polite to Vladimir, but firmly refused. Subsequently, she found herself among the Mensheviks, and after 1917 she emigrated. Who knows, accept Yakubov's proposal from Ulyanov, and the future leader of the October Revolution would have to endure the emotional drama of irreconcilable political differences and a break with his wife. There is no doubt that Lenin could only marry a like-minded woman. Vladimir Ilyich and to Apollinaria. he got married because at that time she was the same Marxist as he was. Whether the woman you love is indifferent to politics, or, moreover, keep

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If she had views fundamentally different from those of Lenin, no feeling, I am sure, would have forced the leader of the Bolsheviks to unite with her.

Later, it became clear to Nadia why Volodya was so harsh in the argument. She cites his story about the reaction in Simbirsk to the arrest of Alexander's elder brother for plotting regicide: "All the acquaintances recoiled from the Ulyanov family, even the old teacher, who used to come to play chess constantly in the evenings, stopped visiting ... Vladimir Ilyich's mother should have ride horses to Syzran to get to St. Petersburg, where his son was sitting. Vladimir Ilyich was sent to look for travel companions - no one wanted to go with the mother of the arrested person. The execution of his beloved brother Sasha and the ostracism that the Ulyanov family was subjected to shocked Vladimir for life, made him a convinced and implacable fighter against the monarchy. Lenin did not agree to any compromises here.

wandered around.

Nadezhda Konstantinovna recalled: "Vlad Mir Ilyich loved his brother very much. They had many common tastes, both had a need to be alone for a long time so that they could concentrate. They usually lived together, at one time in a special wing, and when one of the many young people, cousins or sisters, came to see them, the boys had a favorite phrase: "Make me happy with your absence"... The brother's fate sharpened the work of his thought. , developed in him an unusual sobriety, the ability to look the truth in the eye, not to allow himself to be carried away for a minute by a phrase, an illusion, developed in him the greatest honesty in his approach to all questions.

As for honesty, the loving wife, perhaps, did not mix up the definitions a little. Lenin, when it was necessary for the cause, more than once deceived his party comrades, and the population of Russia, and the world community. Not

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for nothing among the people he was awarded the well-aimed nickname Lukich. What Krupskaya called "the greatest honesty" rather deserves another definition - CYNISM.

Surprisingly, for the time being, the authorities turned a blind eye to the almost open propaganda at the Sunday evening school. Nadezhda Konstantinovna admitted: "At school one could talk, in fact, about everything, despite the fact that in a rare class there was no spy; it was only necessary not to use the terrible words "tsar", "strike", etc., then it was possible to deal with the most basic questions. And officially it was forbidden to talk about anything: once they closed the so-called repetition group because, as the inspector who came to the door found, they taught decimal fractions, but according to the program it was allowed to teach only four rules of arithmetic. The authorities protected the workers from decimal fractions, but practically did not prevent the penetration of Marxism into the working environment. After 1917, Lenin and Krupskaya took into account the unsuccessful experience of the tsarist government and did not allow any liberties in terms of "ideological consistency" in teaching in the Soviet school. Inspectors and informers, snitches, vigilantly monitored that religion under the flag of acquaintance with Russian history was not propagandized, and even by chance that life was better under the tsar, they were not said.

The acquaintance of Krupskaya and Ulyanov developed. Let's give the floor to Nadezhda Konstantinovna: "I lived on

Staro-Nevisky, and on Sundays Vladimir Ilyich, returning from classes in the circle, usually came to me, and we began endless conversations. At that time I was in love with school (I was obviously not in love with Ilyich yet. - B.S.), and I could not be fed bread, just to let me talk about school, about students, about factories

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and factories ... Vladimir Ilyich was interested in every little detail that depicted the life of the workers, he tried to cover the life of the worker as a whole in separate lines, to find something that he could grab onto in order to better approach the worker with revolutionary propaganda. It is not known whether only young people talked about schools and propaganda among themselves. Apparently, it was not by chance that the "Volga Marxist" regularly visited Krupskaya.

Meanwhile, the activities of the circles finally came to the attention of the police. Ulyanov taught his comrades conspiracies: how to get away from surveillance using the passageways, how to write between the lines in books with invisible chemical ink, invented nicknames for everyone. This game fascinated him. It was as if there was no surveillance for Krupskaya. Therefore, Ulyanov proposed to appoint her as the "heiress" - to transfer the archive of the organization for storage. Nadezhda Konstantinovna spoke about this with irony: "On the first day of Easter, 5-6 of us went to "celebrate Easter" in Tsarskoye Selo to one of the members of our group ... We traveled on the train like strangers. We spent almost a whole day discussing what ties should be preserved. Vladimir Ilyich taught cipher. Almost half the books were encrypted. Alas, later I could not make out this first collective encryption. One consolation was that by the time it had to be deciphered, the vast majority of the "connections" had already failed.

No tricks helped. In December 1895, most of the members of the Union of Struggle for the Emancipation of the Working Class, just formed by Vladimir Ulyanov and Yuli Martov, were arrested. Krupskaya was lucky enough to remain at large. She handed over books and food parcels to Vladimir Ilyich in prison. In books, imperceptibly for the uninitiated, you pricked the necessary letters or wrote between the lines invisible to the naked

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nym eye letters with milk. These were not declarations of love: Nadezhda Konstantinovna reported on

about what the surviving members of the Union are doing, what is known about other arrested people. Ilyich, in turn, in response messages gave instructions about other prisoners: "No one goes to such and such, you need to find him a "bride", give him on a date through relatives, so that he would look for letters from such and such - then to a book in the prison library on such and such a page, so and so to get warm boots ... "Perhaps at that moment he already considered Nadia as his real bride. Once he even asked her and Apollinaria Yakubova to come to that section of Shpalernaya Street that was visible from the windows of the prison castle during the hour of a prison walk. Ulyanov really wanted to see them. Apollinaria never came, apparently so as not to awaken vain hopes in the rejected them. And Nadia came. But, as luck would have it, for some reason, at that time the prisoners were not taken out for a walk.

On August 12, 1896, Krupskaya was also arrested. During interrogations, she denied everything, the police had no serious evidence, and a month later Nadezhda Konstantinovna was released. However, soon one of the students of the Smolensk school testified that Krupskaya was one of the organizers of illegal circles, and on October 28 she was again arrested.

Solitary confinement has a depressing effect on Nadezhda. Yes, and prison food is clearly not from a restaurant wound. Krupskaya's stomach begins to hurt. Mother writes petition after petition for Nadya to be released pending trial. He beats the pity of the officials of the police department: "My daughter is generally in poor health, very nervous, suffers from catarrh of the stomach and anemia from childhood. At present, the nervous breakdown, as well as the general bad state of health, as I could see for myself, have become so aggravated that they inspire the most serious dangers.

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niya. I am sure that every doctor who would be entrusted with the study of my daughter's health would recognize that further imprisonment threatens her with the most serious consequences, and for me the possibility of losing my only daughter. On March 31, 1897, Nadezhda Konstantinovna was examined by a prison doctor. He admitted that the prisoner "has lost weight, weakened as a result of indigestion, cannot engage in mental work due to nervous exhaustion." But at that time they were not released on bail. Further, however, it happened according to the saying: there would be no happiness, but misfortune helped. Not even misfortune, tragedy. Narodovolka Maria Vetrova set herself on fire in the Peter and Paul Fortress. Fearing that, protesting against the prison regime, other women would follow her example.

political prisoners, the authorities released several revolutionaries who were under investigation, including Krupskaya. Of the members of the Union of Struggle, almost no one was left at that time. Nadezhda Konstantinovna was sentenced to a three-year exile in the Ufa province. Ulyanov, a few months earlier, was exiled to the village of Shushenskoye, Minusinsk district, Yenisei province. Krupskaya asked to see Ilyich, declaring that she was his bride. Elizaveta Vasilievna went with her daughter.

I note that not all Ulyanovs were delighted with the appearance of the bride. For example, the sister of Vladimir Ilyich Anna Ilyinichna. In February 1898, Nadezhda Konstantinovna, with some resentment, wrote to another sister of her fiancé, Maria Ilyinichna: "Kiss A.I. and tell her that she is not doing well, that she recommends me like that everywhere: Volodya wrote about my herring form, Bun (Zinaida Pavlov not Nevzorova, wife of Vladimir Ilyich's comrade-in-arms in the "Union of Struggle" Gleb Maximilianovich Krzhizhanovsky and friend of Nadezhda Konstantinovna.

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B.S.) complained about my slyness...' By the 'herring appearance' it was meant, first of all, that Krupskaya's eyes were bulging, like those of a fish, one of the signs of a later diagnosed basic disease. Lenin treated this feature of the appearance of his future wife with slight irony, giving his Krupskaya the appropriate party nicknames: Fish and Lamprey.

On May 7, 1898, Nadezhda Konstantinovna was already in Shushenskoye. Here is what she recalled: "We arrived at dusk; Vladimir Ilyich was out hunting. We unloaded, we were taken to the hut. In Siberia, in the Minusinsk district, the peasants live very cleanly, the floors are covered with self-woven paths, the walls are cleanly whitewashed and decorated with fir. Vladimir Ilyich's room, though small, was also clean. The owners gave up the rest of the hut to my mother and me. All the owners and neighbors crowded into the hut and diligently looked at us and asked questions. Finally, Vladimir Ilyich returned from hunting. He was surprised that there was light in his room. The owner said that it was Oskar Alexandrovich (an exiled St. Petersburg worker) who came drunk and scattered all his books. Ilyich quickly ran up to the porch. Then I came out of the hut to meet him. We talked for a long time that night."

Two months later, on July 10, he and Vladimir Ilyich got married in a local church. Of course, the revolutionaries did not attach any importance to the sacrament of marriage. They were forced to perform the rite,

that only church marriage was recognized as legal in Russia. Later, Nadezhda Konstantinovna described the situation as follows: "I was allowed to go to Shushenskoye on the condition that I get married. According to the laws of that time, only wives could accompany their husbands into exile. When I lived in Shushenskoye, two months later an official piece of paper came with a proposal to get married or go to Ufa. We laughed and got married. We were husband and wife and

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wanted to live and work together." And Ulyanov wrote to his mother on May 10, 1898: "Anyuta (sister. - B.S.) asked me whom I invite to the wedding: I invite all of you, but I don't know if it's better to send an invitation by telegraph!! N.K., as you know, was given a tragicomic condition: if he does not immediately (\$1!) get married, then go back to Ufa. I am not located at all. to admit this, and therefore we are already starting the "troubles" (mainly requests for the issuance of documents, without which it is impossible to get married), in order to have time to get married before Lent (before petrovki): it is still permissible to hope that the strict authorities will find this "Immediate" marriage is enough?!"

In order to unite with his beloved by sacred ties (which, however, are despised), and even "immediately", as demanded by the police authorities, Vladimir Ilyich began a journey through the circles of bureaucratic hell, worthy of the pen of Franz Kafka and constructed by the same authorities. Ulyanov filed a petition with the Minusinsk district police officer, seeking to send permission ("certificate") for marriage, but received no answer. On June 30, 1898, I had to turn to the police chief of the Yenisei province: "This incomprehensible delay is of particular importance to me in view of the fact that my bride is denied benefits until she marries me ... Thus, it turns out extremely a strange contradiction: on the one hand, the higher administration permits, at my request, the transfer of my fiancée to the village of Shushenskoye, and sets the condition for this permission to be her immediate marriage; on the other hand, I can't get the local authorities to issue me a document without which marriage cannot take place; and as a result of everything, my fiancée is guilty, who is left without any means

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to existence." Soon after this resolution

was: received. The authorities were convinced that the "administrative-exile" was legally savvy (it was not for nothing that he signed as "assistant of a barrister"), and red tape is useless here. Obviously, the Minusinsk police officer simply expected to receive a bribe for the required document. But the provincial authorities considered that the reputation of the "higher administration" was threatened here, and the matter did not drag out. By the way, I'm afraid that in Soviet times, a person could receive a similar ridiculous permission for anything not for two months, but for half a year, and a year, and no legal education would help him. Perhaps the tsarist bureaucracy was still more merciful than the communist one. And the laws before 1917, even though they were far from the legal ideal, were observed better than after that fateful date for Russia.

It was not possible to get gold wedding rings in Shushenskoye, and the police chief did not allow me to go to Minusinsk to get them. It was the same Oscar Aleksandrovich Engberg, who, indeed, was drunk in drunkenness, but had golden hands, came to the rescue. A good-natured Estonian made rings from a copper penny.

Here we will leave Nadezhda Konstantinovna for a while on one of the happiest days of her life. It's time to introduce another heroine of our story.

Inessa Armand was born six years later than Krupskaya and in a completely different country. On May 8, 1874, a joyful event took place in the family of the famous Parisian opera singer Theodor Stephan (according to the stage - Pesce Erbanville). His wife Natalie gave birth to a girl. An extract from the registry book of the prefecture of the 18th arrondissement of Paris states: "May 9, 1874, at 3:15 p.m., an entry was made in the registry book about the birth of Eliza, a girl born yesterday at two in the afternoon

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63 rue de la Chapelle, the daughters of Théodor Stefan, opera singer, aged twenty-four, who recognized the child, and Nathalie Wild, unprofessional, aged twenty-four, unmarried." Later Theodore and Natali joined. legally married in the church of St. Mary in the small English town of Newington. Like her mother, the baby was baptized into the Anglican faith under the name Inessa-Eli covenant.

It is difficult to determine her nationality. Father is French. Mother, nee Wilde (Wilde), is an Englishwoman by her father, a Frenchwoman by her mother. Sometimes-

yes, Natalie's father is called a Scot, but there is no reason for this - after all, the Scots are rarely of the Anglican religion. I should note that about Inessa's parents. Armand, unlike Nadezhda Krupskaya's parents, we don't know much today. At first, French and English became the mother tongue for Inessa Elizabeth, but very soon she found herself in Russia, where Russian actually became her third native language. And instead of Inessa-Elizaveta, the daughter of the singer Theodore Stefan turned into Inessa Feodorovna.

These changes in her fate were preceded by tragic events. Soon the father died, leaving a widow with three children without a livelihood. To earn a living, Natalie became a singing teacher, but the money was still sorely lacking. To lighten the burden that fell on the young widow, Inessa was brought up by her aunt, who taught French and music in Moscow to wealthy families. She brought her niece to Russia when she was not yet three years old. Her grandmother also lived with Inessa. They, together with their aunt, sought to raise a noble girl from an orphan, they loved her, but kept her in strictness, trying to protect her from "harmful influences." Even romance

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Dostoevsky's "Crime and Punishment" was for filthy reading. As Krupskaya later said, Inessa was brought up "in the English spirit, demanding great restraint from her." However, no restrictions prevented the girl from developing her outstanding abilities. She quickly added German to her three native languages, although she did not speak it as fluently as, for example, French. From the age of six, immediately upon arrival in Moscow, Inessa began to learn music. She showed a great inclination for these activities, she played the piano excellently. The young pupil read a lot. And very early I began to feel that this world. arranged unfairly. Krupskaya recalled, clearly from the words of Inessa herself: "For five years as a baby, she stood up for the servants, who were reprimanded for a poorly prepared dinner. At the age of 13, she baptizes a child with a woman whose patroness of the estate where Inessa lived refused to baptize the child, because it is "illegal". From an early age, Inessa strove to establish justice, to protect those who were offended by the rich, who in one way or another suffered from the authorities.

At the age of 17, Inessa, like Krupskaya's mother, successfully passed the exams for the title of home teacher. And at 19, a happy event happened in her life: Inessa married Alexander Armand, a representative of the famous Moscow textile dynasty.

ny manufacturers. The groom was five years older than the bride. After the wedding, a standard entry appeared in the metric book of the Nikolaev church in the village of Pushkin for 1893: "On October 3, the parish priest Ignatius Kazansky, with a clergy, married a hereditary honorary citizen, the Moscow [guild of the merchant's son Alexander Evgeniev Armand, of the Orthodox faith, by the first marriage - with a French citizen, a girl, the artist's daughter Inessa

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Elizaveta Feodorovna Stefan, of the Anglican religion.

Inessa and Alexander met and became friends in childhood. Inessa's aunt was a governess in the Armand family, and her niece lived and was brought up with the master's children. The Armandes were Russified Frenchmen who had long since converted to Orthodoxy. The basis of their empire was wool weaving and dyeing factories in the village (now the city) of Pushkino, located along the Yaroslavl railway at the 28th verst from Moscow. The head of the clan was the manufactory adviser and hereditary honorary citizen Evgeny Evgenievich Armand. He owned the trading house "Eugene Armand with his sons", as well as estates, tenement houses and other real estate. The sons and nephews of Yevgeny Evgenievich ran factories and carried on significant trade, both in Russia and abroad. Armands were not alien to liberal moods, they gave a lot of money for charitable purposes. They did not offend their own workers either. The memoirs of the workers of Pushkin's factories about Evgeny Evgenievich and Alexander Evgenievich have been preserved: "They were in close contact with the workers. They were respected"; "Armand always made concessions." Although the earnings of textile workers at the end of the 20th century were about half that of metal workers, the highest paid at that time, they had enough to live on. Although, of course, there was an abyss between the image and standard of living of weavers and dyers and their owners.

After the wedding, Inessa and Alexander settled in the Armandov Eldigino estate near Moscow. They often visited Pushkino, where there was a luxurious family mansion and receptions were held at which Russian hospitality was combined with French non-compulsion. It seemed that the story of poor Cinderella, who found a beautiful prince, was repeated in reality.

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ca. The young loved each other, were happy, Alexander's capital saved him from worries about daily bread. But Inessa did not understand Charles Perrault's fairy tale at all in a traditional way.

In the spring of 1899, she wrote to her husband from Switzerland: "My dear, it is very beautiful here, but how glad I will be when I am again in Eldigino! As Jerome (one of the Swiss acquaintances. - B.S.) says, we are never satisfied with what we have; this is an old truth, but it is eternally new... By the way, he takes Cinderella as an example and proves that, in fact, her godmother acted very carelessly and that, apart from misfortune, nothing can expect Cinderella in her new position, but all the same, she immediately proves that if she had fallen into another position, she would still be unhappy, because then she would not know that grief can hide behind brilliance and wealth ... And indeed there are such restless characters who always want something, are looking for something: yes, most of them are like that. I know, perhaps, only two or at most three who would be satisfied with their position and their lives: and even then they, perhaps, are pretending ... "

Inessa was such a restless, searching person. So she was looking for a job to help the humiliated and offended, so as not to be burdened by wealth in a sea of poverty and suffering.

Inessa and Alexander had five children. They doted on them. But already the birth in 1894 of the first-born, named after his father Alexander, turned out to be associated with Inessa with a severe spiritual crisis. Prior to that, she believed in God, happily performed all Orthodox rites. But Inessa was shocked that a woman was forbidden to go to church in the first six weeks after the birth of a baby. As Krupskaya recalled: "Worried, she began to reconsider her worldview, and the former

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naive faith is a thing of the past." As we remember, Nadezhda Konstantinovna herself experienced the same shock, which led to a revision of her views on religion, only at a much earlier age.

In Eldigin, Alexander opened a school for peasant children, where Inessa was a teacher and official trustee. She also became an active member of the Society for the Improvement of the Plight of Women, which fought against prostitution. In 1900, she even became the chairman of its Moscow branch, she wanted to issue a printed organ of the society,

but was never able to obtain permission from the authorities. Krupskaya, in an article dedicated to the memory of her friend, noted the upheaval that had taken place in Inessa's soul: "The dark sides of life almost did not concern her personally. But when she encountered them, she was deeply indignant. She could not, for example, reconcile herself to the existence of prostitution. And Inessa began working in the Moscow society "for the improvement of the lot of women" in the department for combating prostitution. She approached prostitutes not as a benevolent lady, but as a sensitive person who understands someone else's grief and need. This work prompts her to a number of new thoughts for her. She sees the ins and outs of the bourgeois system, she sees the poverty, the helplessness of the working people. On the other hand, she carefully peers into the attitude of bourgeois society towards women, beginning to understand the connection between the bourgeois way of life and prostitution. What should be done? The work of the benevolent society to help prostitutes is less and less satisfying to her. She sees the impossibility of helping the cause through charity. Something else is needed. What? Should I ask Leo Tolstoy? What will he advise? One of the active and sincere workers of society goes to Tolstoy. Tolstoy gets annoyed: "None of your

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work will not come out, so it was before Moses, so it was after Moses, so it was, so it will be." Inessa sees that it is not in Leo Tolstoy that she will find the answer to the question of how to help the cause - she rereads Tolstoy and finds in his works a reflection of those views on a woman that she struggles with, which she passionately hates. This makes such an impression on her that she stops noticing Tolstoy's strengths.

Inessa finds the answer to the questions that tormented her in socialism. Only the socialists look upon woman as a comrade, only they stand for the real realization of equal rights to the end. Only when socialism is realized will prostitution die out; only when a woman ceases to be a slave. And the socialists march in orderly, organized ranks towards the goal, men and women, hand in hand. This is where the solution to the question "What to do?" And Inessa joins the ranks of the Party and until her death actively works in it, she gives her strength, thoughts, health.

Interestingly, Nadezhda Konstantinovna herself also turned to Tolstoy. In 1887, the schoolgirl Krupskaya wrote to Lev Nikolaevich in Yasnaya Polyana that she was ready to take on the work he proposed - correcting translated books published for

sort of book publisher Ivan Sytin. Nadya confessed: "Recently, every day I feel more alive and more alive how much work, strength, health cost many people what I was before. still used other people's work. I used them and used them part of the time to acquire knowledge, I thought that I would later bring some benefit to them, but now I see that the knowledge that I have is somehow not needed by anyone, that. I don't know how to apply them to life, even a little to make amends with them for the evil that I brought to my nothingness

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barking, - and I don't know how, I don't know what I need to do for this ... "

Tolstoy sent Alexandre Dumas The Count of Monte Cristo to Nadia. The girl enthusiastically set about correcting the translation, i.e., checking it with the French original and restoring the notes and eliminating distortions. Soon she sent the manuscript to Tolstoy. But even in the process of work, I realized that such "small deeds" cannot eliminate evil from the world. And in the end turned to socialism.

Inessa also rejected Tolstoy's philosophy, but, contrary to what her older friend and rival claimed, she recognized Tolstoy's enormous artistic talent. Many years later, in the autumn of 1916, in a letter to her daughter, also Inessa, she emphasized: "I am not at all a supporter of Tolstoy's philosophy, I will say more - I really dislike his philosophy, because I consider it reactionary, mold from it It smells, but he is a great artist who saw life surprisingly correctly and was able to expose all its bad and ugly sides, and this always pushes the thought, makes you think about life, look for a way out. Some of his phrases or characteristics are somehow imprinted on a lifetime, sometimes even give it a direction. For example, in "War and Peace" there is one phrase that I first read when I was 15 years old, and which had. a huge influence on me. He says there that Natasha, having married, became a female. I remember that this phrase seemed terribly offensive to me, it hit me like a whip, and it forged in me a firm decision never to become a female, but to remain a man ...

But if Tolstoy sees evil in the present, he does not see at all the ways by which it would be possible to get rid of it. While he describes

criticizes the present, he is great, but when he talks about the paths to the future, his conclusions hang in

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air and are of little value for life and for directing it towards the future. His conclusions all come from his general worldview... This worldview has always considered love to be the greatest sin and disgrace that people should avoid in every possible way. This world outlook is rooted in the Middle Ages, and formally the founding of women's and men's monasteries is based on this outlook. In the monasteries, they strove for complete chastity, i.e., for the same ideal that Tolstoy invites to strive for... The ideals he proposed are not particularly new, yet they dominate in him all his later works - and over *The Kreutzer Sonata*, and *the Resurrection*, and many others... It seems to me that Tolstoy's point of view could be opposed by Hellenism, whose point of view on life and on love is completely different. The Hellenes bowed before beauty - they looked at love freely, believed that it was beautiful to love, that it was necessary to love, but in their attitude to beauty and love there was little spirituality. They loved the beauty of the body, and they did not need a "soul" at all. In modern society, the most prominent representatives of this Hellenism are, perhaps, the French. Read, for example, the stories of Maupassant...

What is the relation to a woman and to love of these two worldviews? For example, how did medieval ascetics treat women? We know from history that they considered her to be an instrument of the devil, sent to earth specifically to seduce people from the path of truth. What about the view of love? Asceticism can arise only on the basis of the most crude and primitive attitude towards love. Nua Tolstoy? Tolstoy, of course, does not look at a woman as an instrument of the devil - he was still born too late for this, but his view of love is as crude and primitive as that of medieval ascetics: and therefore he protests

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He is against poetizing love because he does not understand its poetry... Hellenism is more beautiful (asceticism is some kind of ugliness, after all). Hellenism is associated with the idea of beauty, of the sun, of nature - it is closely connected with nature and looks like a beautiful flower that bloomed magnificently inside this nature, but which has not yet separated from it, has not yet become human. All this is beautiful, but still quite primitive. The abolition of a woman is undoubtedly bad. In a woman they look for neither a friend nor a comrade - they look for beauty in her, a certain wit, the ability to sing, play or dance, in a word, pleasure and entertainment. As a wife she is a slave,

locked up in her house, as in a dungeon, and abandoned by her husband. She does not exist for herself, as befits a person, but only in order to give birth to children and manage the household. Here, not only about respect, but also about love, there is usually no question - she is just the eldest slave of her husband. As a hetaera, she is also a slave, who again does not exist for herself, but in order to entertain and delight. The attitude of both asceticism and Hellenism towards a woman and love is still crude and primitive - Hellenism is more beautiful, more natural, and it does not have that specific taste of sin that makes asceticism especially disgusting ... As life and relationships became more complicated people among themselves, what we call culture grew, not only thought, but also feeling was enriched, what was previously only an instinct among animals and primitive people (such as motherhood), turned from instinct into feeling with a thousand tints and tints - into human feeling, finally, new relations were born between people, new feelings, which animals and the savage either do not know at all, or know only in embryo. Love is also a product of culture and civilization - animals and savages do not know

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love, they do not know that complex "poeticized", FULL of the most complex psychological communication (and such love exists and exists).

Inessa wrote these lines when she was already 42 years old and more than a quarter of a century had passed from her first acquaintance with War and Peace. She managed to experience more than one passionate love, raise children, know prisons and the bitterness of emigration. In the letter, Inessa appears before us as a mature woman. But there is hardly any doubt that at the age of 15 her view of love and the place of a woman in the modern world was about the same. Inessa did not want to be either a female, or a slave, or a "vessel of pleasures." Tolstoy believed that the destiny of a woman is a family, caring for her husband and children. Inessa dreamed of breaking out of the close family circle for her. The dream was about great love - a complex poetic and psychological feeling, equally inherent in two. And, it seemed, she found this feeling together with Alexander Armand.

She also wanted to rid the world of corrupt love, where a woman is only a slave, only a beautiful toy. But the Society for the Advancement of Women could only help a very few prostitutes. And only a few of them abandoned the ancient profession. Therefore, Inessa very soon believed that only social

Marxist sheets are capable of solving the problem of prostitution. They will create in the future a society where a man and a woman will be equal comrades, and "poeticized" love will become the norm, and not a happy rare exception. And before joining the Bolsheviks, Inessa had two more important events ahead of her. She became disillusioned with the activities of the "Society" and met a new love.

Inessa was not allowed to know that in socialist Russia prostitution was preserved, although it was officially announced that it had been eradicated. Rights

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turned out to be Leo Tolstoy: this evil existed before Moi soy, existed after, and will continue to exist as long as humanity exists. You can change social conditions, but you cannot change human nature.

In the Armandov family there was a home teacher student Yevgeny Evgenyevich Kammer, who taught the wisdom of science to the youngest of the brothers, Boris. In 1897, Kammer was arrested for possession of illegal literature and exiled to the Yelets district. The first acquaintance with the "real revolutionary" made a strong impression on Inessa. Later, she confessed: "I somehow love him (Kammer. - B.S.) very much and I feel terribly sorry for him. I would like to be able to improve his position." But several more years passed before establishing contact with the revolutionary organizations. Only in 1902 did Inessa come into contact with several Social Democrats and Socialist Revolutionaries. Then she fell in love with her husband's younger brother, Vladimir, and he reciprocated her. Inessa told Alexander everything, asking him to understand and forgive. He understood and forgave, keeping warm feelings for his ex-wife and brother, supporting their mother. realistically and caring for children. Inessa and Alexander remained close friends. Congratulating Inessa on the new year 1904, Alexander wrote: "I felt good with you, my friend, and so now I appreciate and love your friendship. After all, is it possible to love friendship? It seems to me that this is an absolutely correct and clear expression. They did not file for divorce. There was no need for this. In addition, the dissolution of a church marriage was a difficult matter and associated with a number of humiliating procedures.

In 1903, Inessa and Vladimir left for Switzerland. Here Inessa for the first time seriously took up revolutionary work. In her autobiography, she wrote: "In 1903 she went abroad, to Switzerland, and

after a short hesitation between the Socialist-Revolutionaries and the Esde

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Kami (on the question of the agrarian program) under the influence of Ilyin's book "The Development of Capitalism in Russia", with which I was able to get acquainted for the first time abroad, I become a Bolshevik. As you know, under the pseudonym "Ilyin" Vladimir Ulyanov was hiding. This is how Ines met in absentia

sy with the hero of the main novel of her life, with the one for whom she had that deeply poetic and psychological feeling, which is called true love and which happens only once in a lifetime. Now is the time to return to Vladimir Ilyich and Nadezhda Konstantinovna in Shushenskoye, where they are on their honeymoon. Was their marriage a kind of revolutionary "marriage of convenience"? Was Nadezhda Konstantinovna from the category of those fictitious "brides" that Lenin himself proposed to allocate to the members of the "Union of Struggle" so that there would be someone to help them in prison and exile? Or do we really have a romantic union of two people passionately in love with each other, but no less passionately loving the revolution? Those who cannot stand Lenin support the rumors that the leader of the greatest (however one relates to it) revolution of the 20th century was a banal impotent and, therefore, no sexual relations with either his wife or anyone else had and could not have. Perhaps the only argument here is the absence of children from Lenin and Krupskaya. These rumors seem to be fairly easy to disprove. Here, for example, are Krupskaya's reminiscences of life in Shushenskoye: "In the evenings, Ilyich and I could not sleep at all, we dreamed of powerful workers' demonstrations in which we would one day take part." And then: "We were newlyweds, and this brightened up the link. The fact that I do not write about this in my memoirs does not mean at all that there was neither poetry nor young passion in our life. We could not stand petty bourgeoisie, and we did not

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was in our lives. We met with Ilyich already as established revolutionary Marxists - this left a stamp on our joint life and work. At that time, of course, it was absolutely impossible to write in detail in memoirs about "young passion", and even more so in relation to the leader of the world proletariat. But Krupskaya's deaf confession proves that it was not only "dreams of powerful workers' demonstrations" that she and Lenin indulged in Shushenskoye. Love and revolution for

they merged together.

There is also later evidence that Nadezhda Konstantinovna had a serious rival during their stay abroad and even before Inessa Armand appeared on the Leninist horizon. In 1935, a certain Tikhomirnov, sent by the Central Committee to France to search for and buy Lenin's letters and manuscripts, met with the former Bolshevik G. A. Aleksinsky. He later reported: "At the first meeting, he showed me very carefully the letters, apparently written by Lenin. The handwriting, as far as I could see (Aleksinsky did not let me read them), is absolutely similar to Lenin's. These letters, Aleksinsky says, were written by Lenin to a writer who was on close terms with him but was not a member of the party. This person does not want to give these letters to us as long as Nadezhda Konstantinovna is alive. This woman is quite wealthy, as she received funds from us from Moscow and they passed through either Menzhinsky or Dzerzhinsky, and now she regularly receives the corresponding amount from a bank deposit.

We do not know how this story ended, whether Moscow managed to buy Lenin's letters from an unknown French writer. But the only indicator is what the department of Dzerzhinsky and Menzhinsky, the all-powerful Cheka-GPU, paid her for her silence. There is no doubt that about the same story

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wrote the Menshevik Nikolai Vladislavovich Valentinov in his book "Meetings with Lenin": "Only having a lot of data, down to the smallest detail, can one have before one's eyes a complete, non-fictional image of a person who made history". From this point of view, the book "[ez autoig\$ \$essche\$ 4e Gepshte" ("Lenin's Love Secrets"), which appeared in the edition of Vapaiepa, written by two authors, a Frenchman (probably he was only a translator) and a Russian, could be interesting. For the first time in the form of articles, she appeared in 1933 in the newspaper Schnap\$veat (Irreconcilable). Many seized on the book, even wrote a lot about it, believing that Lenin had an intimate relationship with a certain Elizabeth K. - yes, mine is of "aristocratic origin." As proof, the authors allegedly cited Lenin's letters to this K. Even the most superficial analysis of the named work immediately reveals that it is the fruit of a tendentious and very awkward invention. But if Lenin did not have this secret love, it should not be deduced from this that throughout his life he remained faithful only to Krupskaya and had no connection with another woman. Unfortunately, there is no book in Russian libraries

Lenin's Love Secrets, as well as the newspaper Pap Eapt. But there is no doubt that Aleksinsky was one of the co-authors of the book. And the second, quite possibly, is the mysterious Elizabeth K. Why did I come to this conclusion? But because, fortunately, in the Russian State Library (the former Lenin Library, and even earlier - the Rumyantsev Library), a set for 1936 of *Illustrirovannaya Rossiya*, a Parisian magazine in Russian, has been preserved. There, in the October, November and December issues, the memoirs of Elizaveta K. were published (obviously, in Aleksinsky's note) under the title "Lenin in Reality. His affair with Elizabeth K ***. At the same time, "copy

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right" (the right to publish) was rather original: "SO. A! extsK! - schnapureapt. Also in the publication. photographically reproduced fragments of autographs of Lenin's letters addressed to Elizabeth K. I think that Valentinov's memory failed him, and in fact "piapz!reap" first published a series of articles about Lenin's secret lover in 1933, in 1935 or 1936, at the same time with "Illustrated Russia", or even a little earlier. After all, if Valentinov is not mistaken in the date of the first publication of the book - 1933 - then it turns out to be an obvious absurdity. It turns out that two or three years later, in 1935 or 1936, in Moscow, they still did not know that the letters that Aleksinsky was trying to sell had already been made public long ago, and that they even paid a decent pension to Lenin's former mistress for nothing? It is possible that in translating into French both the general content of the letters and, in particular, those so valued by Valentinov. little things could be distorted, which caused Nikolai Vladislavovich's distrust of the published fragments.

In the event that the publication of the letters in "pneapreapt" took place simultaneously with the publication in "Illustrated Russia" or immediately preceded it, one can imagine the following development of events. Moscow not only did not buy Lenin's letters kept by Elizaveta K., but also stopped paying her a subsidy. In addition, the political processes that began in Moscow, in particular, the condemnation to death of Lenin's old friends - Lev Borisovich Kamenev and Grigory Evseevich Zinoviev - could give rise to Aleksinsky and Elizaveta K. fear for their own lives. Well, how will the NKVD decide to save on payments and simply remove unwanted witnesses who threaten to destroy the Leninist myth? The publication of an essay on the love of Lenin and Elizabeth K. with abundant citation

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By reading Lenin's letters, it not only made it possible to earn money on royalties, but also gave some guarantees. Now the death of the publishers would only attract increased attention of the foreign public to this story. Therefore, in Moscow they decided to pretend that the publication in Illustrated Russia did not exist. The topic of relations between the leader of the Bolsheviks and a girl from St. Petersburg was banned in the USSR for many years.

Another version, based on the assumption that Valentinov was not mistaken with the date, suggests the extreme unprofessionalism of the NKVD and the NKID, who for two years did not inform the Central Committee about the unfortunate publication and continued to pay Elizabeth K. a pension for the long-broken silence. However, confusion in the USSR has always existed. Therefore, such an option is possible, although it seems unlikely to me.

But not only hidden Parisian love proves that nothing human was alien to Lenin. In correspondence with Inessa Armand, which we will touch on later, sometimes slip into meks related to the intimate sphere.

As for Krupskaya's childlessness, it is not Lenin who is to blame here, but her illnesses. In April 1900, after leaving Shushenskoye, Vladimir Ilyich from Pskov informed his mother about the health of Nadezhda Konstantinovna, who was then in Ufa: "Nadya must be lying: the doctor found (as she wrote a week ago) that her illness (female) requires persistent treatment, that she must lie down for 2-6 weeks. Later, already abroad, Krupskaya was diagnosed with Graves' disease - inflammation of the thyroid gland, and in an acute form, so that she even had to have an operation. But this disease, as you know, also does not contribute to childbearing.

But back to Shushenskoye. Life there Ulyanov and Krupskaya (in marriage, she retained her maiden name

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Liu) was almost like being at a resort. Vladimir Ilyich received 8 rubles a month as an exile. Nadezhda Konstantinovna began to receive the same allowance after the wedding. Krupskaya recalled: "The cheapness in this Shushenskoye was amazing ... Vladimir Ilyich for his "salary" - an eight-rouble allowance - had a clean room, feeding, washing and mending clothes - and even then it was considered

that pays dearly. True, lunch and dinner were rather simple - for one week a ram was killed for Vladimir Ilyich, which was fed to him day after day, until he had eaten everything; when she eats, they buy meat for a week, a worker in the yard in a trough ... cut the bought meat into cutlets for Vladimir Ilyich, also for a whole week ... In general, the exile went well." As early as October 1897, Ilyich himself wrote to his mother with satisfaction: "Everyone found that I had grown fat over the summer, tanned and looked completely Siberian. That's what hunting and village life means! Immediately all St. Petersburg pain sideways! Nadezhda Konstantinovna also confirmed this, a few days after her arrival in Shushenskoye she wrote to Maria Alexandrovna Ulyanova: "In my opinion, he has recovered terribly, and his appearance is brilliant compared to what he was in St. Petersburg. One local inhabitant of the Pole says: "Pan Ulyanov is always cheerful." He is terribly fond of hunting, and everyone here is generally inveterate hunters, so soon I, one must think, will be on the lookout for all sorts of ducks, teals, etc. animals.

Could it be that Mikhail Bulgakov parodied Lenin's exile to Shushenskoye when, in the epilogue of *The Master and Margarita*, he sent the lover of a cheerful life, director of the Moscow Variety Theater Stepan Bogdanovich Likhodeev, to an easy exile in Rostov: "Immediately after leaving the clinic in which Styopa spent eight days, he was transferred to Rostov, where he was assigned to

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manager of a large grocery store. Rumor has it that he completely stopped drinking port wine and drinks only vodka infused with currant buds, which made him very healthy (italics mine. - B.S.). They say that he became silent and shuns women. Likhodeev's 8-day stay in Professor Stravinsky's psychiatric clinic can be regarded as a parody of Lenin's thirteen and a half months' stay in the house of pre-trial detention on Shpalernaya Street, which preceded his exile in Shushenskoye. Styopa's refusal, in exact accordance with Woland's recommendation, to drink port wine is reminiscent of Lenin's refusal to drink mineral water, which was prescribed to him for a stomach ailment by Swiss doctors back in 1895. A month after his arrival in Shushenskoye, he happily informed his sister Anna: "I am quite satisfied with the apartment and the table, about that Mtega No. Ma\$5er that you ask about, I forgot to think and hope that I will soon forget her too."

Name".

For the author of *The Master and Margarita*, Lenin

Likhodeev was indeed a man who did many dashing deeds, plunged Russia into the abyss of the "Red Terror", destroyed the calm pre-revolutionary way of life and the wealth of the intelligentsia. I emphasize that neither during the years of Vladimir Ilyich's stay in power, nor during the period when Bulgakov wrote his great novel, few people in the country ate as plentifully as the peasants of the village of Shushenskoye and the exiles Ulyanov and Krupskaya who shared a simple but plentiful meal with them. .

Moreover, Vladimir Ilyich and Nadezhda Konstantinovna ate entirely at public expense. And for additional expenses, for example, for a dentist, to whom Ulyanov went to be treated in the very provincial center of Krasnoyarsk, transfers were regularly received from Maria Alexandrovna. Lenin's mother

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she kept the children with the help of a special monetary fund, which was made up of income from sold real estate: houses in Samara, the Kokushkino estate, the Alakaevka farm. Ulyanov also received literary fees, although not very large. With these fees, he mainly bought the books he needed for his work, which his relatives regularly sent to Shushenskoye.

But not only and not even so much political and economic articles occupied Ulyanov in exile. As Maria Ilyinichna Ulyanova later wrote: "If Vladimir Ilyich knew how to work systematically, diligently and extremely fruitfully, then he also knew how to relax ... The best rest for him was closeness to nature and desertion." Shushenskoye in this sense was almost an ideal place. Nadezhda Konstantinovna describes their activities in this way in one of her mother-in-law's letters: "It's very nice in Shusha in summer. Every day we go for a walk in the evenings, my mother is far from it. walks, well, sometimes we go somewhere far away. In the evening there is absolutely no dampness in the air and it is great to walk. There are a lot of mosquitoes here, and we sewed nets for ourselves, but for some reason the mosquitoes specially eat Volodya, but in general they let him live. The famous "hunting" dog goes for a walk with us, which all the time, like crazy, chases birds, which always angers Volodya. Volodya does not go hunting this time (he is still not a particularly passionate hunter), the birds are sitting on their nests, and even hunting boots have been taken down to the cellar. Instead of hunting, Volodya tried to go fishing, once went beyond the Yenisei to fish for burbots, but after the last trip, when he failed to catch a single fish, there is no more talk of burbots. And for Yenisei I eat a miracle, how good! We once went there with a lot of all kinds of adventures, so very good

was. It's hot now. Swimming is quite far. Now a project has been developed to swim in the morning

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ram and for this get up at 6 am. I don't know how long this regime will last, today the bathing took place. In general, our present life resembles a "formal" dacha life, only there is no economy of our own."

Apparently, Vladimir Ilyich was not very lucky as a hunter and fisherman. Just as Nadezhda Konstantinovna was no hostess. Therefore, the constant presence of the mother was necessary, because everything fell out of the hands of the daughter-revolutionary. Krupskaya recalled: "My mother and I fought with the Russian stove. At first, it happened that I knocked over the soup with dumplings with my fork, which scattered on the bottom. I had to take on servants: "In October, an assistant appeared, thirteen-year-old Pasha, thin, with sharp elbows, who quickly took over the entire household."

On January 29, 1900, Ulyanov's exile expired. Krupskaya had to leave for Ufa, where she had to wait until the end of her exile. The wife was not allowed to go to Pskov, which her husband had chosen as his place of residence. Vladimir Ilyich chose this city primarily because of its proximity to St. Petersburg, where he hoped to visit periodically: to study in the library, to establish contacts interrupted by arrest and exile. In principle, he could have chosen Ufa as his place of residence, but for Lenin, business interests always stood above personal ones. In addition, he applied for a trip abroad, from where it was much closer to go from Pskov than from Ufa. But when Nadezhda Konstantinovna fell ill in March 1900, Vladimir Ilyich obtained permission from the police authorities to visit her and lived in Ufa for three weeks (Krupskaya had already recovered by the time her husband arrived).

In Pskov, Lenin met with the then legal Marxist and future Cadet and implacable opponent of the Bolsheviks, Prince Vladimir Andreyevich Obolensky. He left in

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in his memoirs, a remarkable portrait of Ilyich: "V. I. Ulyanov, later Lenin, had a very nondescript appearance. Small in stature, bald as a knee, despite his young age, with a gray face, slightly protruding cheekbones, a yellowish beard and small cunning

with his eyes, with his appearance, he was more like a clerk in a flour store than an intellectual. Nadya, of course, looked at her husband with completely different eyes, although it must be admitted that Obolensky on the whole gave the correct portrait: Lenin, of course, was not handsome. And the same Obolensky noticed the peculiarity of the relationship of the future leader of the Bolsheviks to people: "Interest in a person was completely alien to him. Communicating with him, I always felt that he was interested in me only insofar as he sees in me a more or less like-minded person who can be used for the revolutionary struggle. An equally pragmatic approach to acquaintances and even friends is noted by and other memoirists from the camp hostile to the Bolsheviks. However, it is unlikely that Ilyich talked with his wife only about the revolution. Although in the memoirs of Krupskaya, conversations with her husband on abstract topics are rare. And Nadezhda Konstantinovna herself admitted: "He could never fall in love with a woman with whom he would differ in views, who would not be a workmate." Having received a foreign passport, Lenin arrived in Austria in July 1900. Nadezhda Konstantinovna was able to join him only after the expiration of the exile, after eight months. In May 1901, Elizaveta Vasilievna came to them in Munich. Ulyanov and Krupsky were to live abroad for four years. , Nadezhda Konstantinovna, with the arrival of her mother, completely freed from household worries, completely devoted herself to party affairs. On behalf

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For her husband's sake, she took up clerical work: correspondence with the Social Democrats, both those who remained in Russia and those who found themselves abroad. After the party split in 1903 into Bolsheviks and Mensheviks, Lenin became the recognized leader of the former. By sending letters to local Party organizations, which were dwarfed at that time, as well as to individual members of the Party, he sought to exercise leadership in the movement. The information received from the localities helped to assess the political situation in Russia and the alignment of forces in the European Social Democracy.

The emigrant life did not bring any special hardships to the leader. Of course, the isolation from the Motherland was morally oppressive, but to some extent it was compensated by communication with Russian political emigrants. The leader had no material problems. The help of Maria Alexandrovna and the party fund, replenished by donations from non-poor people, such as the famous textile manufacturer Savva Morozov, allowed Vladimir Ilyich and Nadezh-

de Konstantinovna to exist comfortably. Krupskaya testified: "They describe our life as full of hardships. This is not true. When you don't know what to buy bread with, we didn't know the need. Is this how comrade emigrants lived? There were those who for two years did not have any earnings, nor did they receive money from Russia, they were literally starving. We didn't have that. They lived simply, that's right."

It seems that neither Ulyanov nor his wife experienced any remorse, any complexes of guilt about their relatively well-to-do existence against the backdrop of poverty, which became the lot of most emigrants. Lenin very early believed in his own exclusivity and took his relatively privileged position for granted. Krupskaya idolized her husband and only saw him at the head of the future victorious

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revolution in Russia and around the world. What is good for Lenin is good for the revolution - this principle Nadezhda Konstantinovna strictly followed all her life.

She gradually got used to the emigrant life, mastered the German language. In July 1901, she wrote to Maria Alexandrovna: "I again take up the German language, it's inconvenient without a language: I found a German woman who will give me German lessons instead of Russian ... Volodya and I are all going to the German theater, but we are on this parts of the deeds are decent, we'll talk: "we'll have to go," and we'll limit ourselves to that, then one or the other will get in the way ... However, even to say that, the mood is now somehow not suitable for this. To enjoy abroad with might and main, you have to go here for the first time in your youth, when every little thing is of interest.. However, in general, I am now satisfied with our life, at first it was somehow boring, everything is very alien, but now, as you enter into this life, this feeling disappears. But they write very sparingly from Russia." And in the next letter she informed her mother-in-law: "Volodya is now studying quite diligently, but I am very happy for him: when he leaves entirely for some kind of work, he feels good and cheerful - this is such a property of his nature; his health is quite good, apparently from catarrh, and there are no traces left, there is no insomnia either. He wipes himself with cold water every day, and besides, we go swimming almost every day."

As you can see, hard work was quite organically combined with leisure, with an almost touristic way of life. However, Ulyanov and Krupskaya had little interest in the history and culture of the countries where they

lived. They didn't even make it to the theatre. After all, they thought more and more about Russia. Here is the nature of the Bavarian and Swiss, one feels loved. Vladimir Ilyich, according to someone who knew him well in exile

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Valentinov's position, was an adherent of the exact schedule of the day - "the time of sleep, work, food, rest, walks." He described the latter with pleasure in letters to his mother. So, in September 1901, he reported from Munich: "Now it has become better here for a year, after a rather long bad weather, and we use the time for all sorts of walks in beautiful surroundings: since we didn't manage to go somewhere for the summer, so at least enjoy!"

It cannot be said that the spouses in emigration toiled from idleness, but there is no doubt that correspondence, disputes with party comrades and work on articles and abstracts left quite enough leisure for a pleasant pastime. In the summer, they tried to get out somewhere in nature. And when we arrived in London in the autumn of 1902 to prepare the PP congress of the RSDLP, as Ilyich wrote to his mother: "Nadya and I have already set off more than once to look for - and found - good suburbs with" real nature ". Nadezhda Konstantinovna, in turn, recalled: "During the emigration, we lived with Vladimir Ilyich in London. A comrade came to us, who wrote a wonderful ... 'book on the English labor movement. If he came and did not find Vladimir Ilyich, he began to talk to me about "feminine" topics: it's bad to live alone, like a dog, you don't wash your linen, the household is bad, he needs to get married, take the mistress into the House.

Lenin and Krupskaya did not allow such "philistinism" and almost did not take care of the household, putting it on the shoulders of Elizaveta Vasilyevna. Even when Lenin's mother-in-law fell ill, she still washed the dishes, and not her daughter, who had everything out of her hands. Nadia sympathized with her mother: "... fuss with washing dishes ... a healthy person does not care, but a sick person feels bad." Krupskaya's culinary abilities, even among close people, discouraged her appetite. How

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then, in the absence of Elizaveta Vasilievna, she had to regale Lenin's son-in-law Mark Elizarov, the husband of Anna's sister, with dinner. He tried it and said with anguish: "It would be better if you brought Masha (that is, servants. - R.B.S.)." When the mother-in-law died in 1915,

the spouses had to eat in cheap canteens until their return to Russia. Nadezhda Konstantinovna admitted that after the death of her mother, "our family life became even more student-like."

Three of Lenin's letters to his wife, preserved from the first emigration, are striking in their exceptionally businesslike tone, the absence of any "sentiment": "Please don't forget: in my agrarian article there is a quote from Bulgakov: so? With.? You can't leave it like that, and if I don't come earlier and see the proofs yet, then you don't delete the whole footnote, but only these words ... "And the rest in the same vein. Young passion has already evaporated somewhere. I am not sure whether there were intimate relations between Vladimir Ilyich and Nadezhda Konstantinovna at that time. They perceived each other primarily as party comrades doing one common thing. This work was almost imperceptible to those around him. Only the "Security Department" closely followed the activities of the revolutionaries: Socialist-Revolutionaries, Bolsheviks, Mensheviks, anarchists ... Most of all, the Socialist-Revolutionaries alarmed the police and gendarmerie with their daring attempts on high-ranking dignitaries. The Bolsheviks and Mensheviks were regarded as comparatively harmless theoreticians, bogged down in endless disputes on the verandas of Parisian and Genevan cafes. Their illegal newspapers and pamphlets came to Russia in a thin stream and by themselves could not undermine the foundations of the autocracy. Probably the Bolsheviks would have remained in emigrant obscurity for a long time to come. But then the revolution of 1905 broke out.

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And what happened in the meantime with Inessa Armand? She was five years younger than Krupskaya. When Lenin's wife, having already ten years of experience in revolutionary work, helped her husband to open the Russian revolutionary newspaper *Iskra* in Germany and Switzerland, Inessa had just embarked on a revolutionary path. She set up a kind of "revolutionary salon" in Armandov's Moscow apartment. The historian Nikolai Mikhailovich Druzhinin, who attended evenings at Inessa's in the pre-revolutionary 1904, recalled: "People of all ages were invited, but only of the left direction, revolutionary views and moods. The atmosphere was relaxed; conversations were on political topics. And here, apparently, they outlined those who could contribute to the work of the Party, or those who could be drawn into the Party.

In letters to Alexander Armand, Inessa expressed her 'skeptical attitude towards the attempts to liberate

erals to achieve a reform of the autocracy. In October 1904, she relayed Moscow rumors about a congress of zemstvo representatives held in St. Petersburg: "There is a persistent rumor going around that they have been convened in order to work out a constitution. And others assure that, although they were not called for this, they will nevertheless demand it without fail. The constitution, of course, is already being passed around. By the way, she is preoccupied, two chambers are being established, and other charms. Liberals are unfortunate! Their hearts are short! To a young woman who had recently joined the revolutionary Marxist faith, as Krupskaya once did, the liberal theory and practice of "small deeds" seemed philistinely frivolous, not worthy of devoting her life to this.

And then Inessa cites a curious story that characterizes the deplorable state of the Russian authorities on the eve of the revolution:

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A person who has been put together (guess the names for yourself, please), finding that the Moscow merchants donate too little for the needs of a certain institution (I also ask you to guess which one), collected the main gold bags of Moscow and began to ask them why they donate so little. One of them, Morozov, stood up and declared that at the beginning of the year he had made a large donation (40,000 blankets) and that after some time his clerks began to buy them at cheap prices. After that, he, Morozov, decided more. do not donate anything to this institution. The high-ranking official was terribly offended, and the next day Morozov was summoned to see Krestikov (the Moscow police chief - B.S.), who told him that he was arresting him. Morozov replied: "All right, just let me take charge of my affairs and talk to my brother on the phone." Krestikov provided a phone number. "Brother," Morozov says on the phone, "they are arresting me, because of this I can no longer go about my business and therefore I ask you to stop working tomorrow at all my factories." Krestikov, of course, is horrified (Morozov has at least 16,000 workers) and asks him to cancel the decision, but Morozov stands his ground. They ended up letting him go."

Well, we have before us a picture that is well known to us at the end of the 20th century, when humanitarian aid immediately appears on the Moscow markets. Over a hundred years, it turns out, the Russian government has changed very little in this sense. As they steal, so they steal. It only remains to name the characters in the "joke" told by Armand. "high-ranking person"

This is the Moscow Governor-General, Grand Duke Sergei Alexandrovich. The institution for which Savva Morozov donated blankets that never reached the soldiers wounded in the Russo-Japanese War is the Russian Red Cross Society. His stalemate

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the wife of Sergei Alexandrovich, Grand Duchess Elizaveta Feodorovna. When Inessa wrote her letter, the Grand Duke had only a few months to live. On February 4, 1905, Ivan Kalyaev, a Social Revolutionary, killed him with a bomb. The widow of the Grand Duke was destined to be martyred at the hands of associates of Inessa Armand in July 1918 in Alapaevsk. She was pushed alive into the mine along with the grand dukes. For three days Elizaveta Fedorovna still lived and helped the wounded as best she could. Then the mine shaft was bombarded with grenades.

In another letter to her ex-husband, Inessa recorded the first peals of the approaching revolutionary thunderstorm. On December 26, 1904, shortly before Bloody Sunday, she reported: "There were a number of demonstrations - in St. Petersburg, Moscow, Warsaw, Kharkov, etc.; There were beatings everywhere. Moscow is very cruel. The demonstration took place on Tverskaya. The demonstrators broke up, as I was told, into several groups. Some of the demonstrators came from the Kuznetsk bridge and were beaten up there; the other part came from the Strastnoy Monastery, but only managed to reach Leontievsky Lane: they were met by gendarmes and policemen with swords drawn, ran into the crowd and cut right and left, they cut seriously, so that there were quite a few wounded and a few killed. By the way, one student. She became confused, separated from the crowd, and, confused, stopped at the corner of the alley; one of the "pharaohs" here and slashed her and cut her neck. One student, "very peaceful by nature, a philosopher, always solving some world problems and personally opposed to the demonstration on principle, went to it out of comradely feelings, in order to help in case of need. When the crowd ran away from the pressure of the "Pharaohs", he did not want to run and was left alone - either four or five attacked him and beat him so much that he lost consciousness.

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and does not know how he ended up in some store. They say that now he has become not only a philosopher, but something else. Finally, the third group of demonstrators moved from Bryusovsky Lane down Tverskaya. She was received in exactly the same way by the policemen,

and here they not only chopped, but some stuck. you even shot. For example, there was such a fact: one bailiff burst into the crowd with a revolver and began to chase after some student, caught up with him and shot him in the head almost point-blank. The demonstrators were forced into the lane, and then to Nikitskaya. Then they stopped chasing them, so they went through the whole of Nikitskaya, Arbat and reached the end of Zubovsky Boulevard. Behind them was a crowd of policemen and janitors, and the number of the latter was constantly increasing. Having reached the end of Zubovsky Boulevard, the demonstrators began to disperse; no sooner had the small group dispersed than the janitors pounced on it and severely beat it. Here our poor Vanya was also beaten (Armandov's pupil, medical student Ivan Nikolaev, who lived in their apartment. - RB.S.). He was beaten by five people, and he came home swollen, hunched over, lame; I felt so sorry for him that I can't say, and it hurt and hurt so much for him. And the kids will probably never forget this performance! Yes, that's what things are going on in the world!

February 7th. In 1905, in connection with the antiterrorist campaign launched after the assassination of Grand Duke Sergei Alexandrovich, Inessa was arrested. She was groundlessly accused of belonging to a "terrorist group of the Moscow organization of the Socialist-Revolutionary Party". In fact, the already mentioned Ivan Nikolaev was associated with the Socialist-Revolutionaries (but not with the military organization). However, Inessa's party affiliation was dealt with fairly quickly. Already on February 24, the prosecutor of the Moscow Court of Justice, Zolotarev, in his submission noted that Vla

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Dimir and Inessa Armand to the Social Democrats. The only evidence against her was illegal literature found in the apartment and a Browning with a pack of cartridges. Vladimir Armand and Ivan Nikolaev, due to lack of evidence, were soon released, and Inessa was placed in the Moscow Provincial Prison. From here, on May 20, she filed a petition with the prosecutor: "In view of the fact that anemia has developed in me and my health is generally undermined, I need to be more in the air: meanwhile, solitary walks, due to the large number of walkers, cannot be long and, therefore, , are completely insufficient, and therefore I ask you to allow me to walk with a general walk, since it is longer. I repeat - a sufficiently long walk, especially in the present state of my health, is the minimum hygiene necessary to maintain my health, and therefore I will achieve this minimum with all the means available to me -

mi". A week later, the answer followed: "Refuse, in view of the fact that the demands of the arrested person are contrary to prison rules."

Probably, Inessa exaggerated her physical condition in order to achieve an easier regimen. After all, at the same time she wrote rather cheerful letters to Alexander Armand: "I was moved to tears by your devoted and selfless friendship ... Sasha, what good relations have been established between us! What a good feeling our friendship is! Honor and glory to you... Concerning the troubles about my release, you don't bother too much, because I feel well, that is, I'm quite healthy... Regarding the troubles with the Governor-General, I don't know what to answer you: if this is the general course of worries about release on bail, then turn to him, but if this is a "special favor", then you should not do this. I am healthy. At one time it was very drawn to freedom, now this feeling

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calmed down, it was probably caused by the fact that many were released the other day, well, the imagination played out, and now it has subsided ... "

Liberation By "special grace" the revolutionary is not needed! But the efforts of her ex-husband were crowned with success, and on June 3, 1905, Inessa was released on bail under police supervision. And in October, in connection with the tsar's manifesto, granting citizens basic civil liberties, the case was terminated under an amnesty.

Inessa entered the law faculty of the university as a volunteer. She closely followed the events of the first Russian revolution. Having learned about the death of the Bolshevik Nikolai Bauman, who was killed by the Black Hundreds, and about the powerful demonstration of workers at his funeral, Inessa wrote to Alexander: "He was a glorious, good man ... And how magnificently the workers behaved! What kind of heroes are they? what strength and majesty in this harmoniously, unanimously fighting mass. There has hardly ever been a more magnificent, more majestic struggle in history." She was attracted to the struggle, she bowed before the masses, she believed that the organization of workers on the basis of Marx's theory and the principles of class struggle would lead the Social Democracy to victory.

Inessa continued her propaganda and organizational work and again came to the attention of the police. On April 9, 1907, she was arrested in the case of the illegal All-Russian Military Union of Soldiers and Sailors, but for lack of evidence, she was soon released. A new arrest followed on July 7, 1907 in the premises of the "Bureau for hiring servants" in house number 30 on Bolyn Kolosovoy Lane. Here in that

That afternoon, a meeting of the Committee of the All-Russian Railway Union was held to discuss the organization of a railroad workers' strike in response to the dispersal of the State Duma by Prime Minister Pyotr Arkadyevich Stolypin. Explanation

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Inessa's claims that she had come here simply to look for domestic servants, no one believed. Armand was placed in the Lefortovo prison. In the surviving prison photograph, Inessa with her eyes closed. Probably in this way she wanted to complicate future searches for the police, even then thinking about escaping. On September 30, 1907, Stolypin, as head of the Ministry of Internal Affairs, signed a decree on the exile of Inessa Armand under public police supervision to a remote district of the Arkhangelsk province. Thus ended the first Russian revolution for her.

But what were Lenin and Krupskaya doing at that time? With the beginning of the revolution, Vladimir Ilyich and Nadezhda Konstantinovna returned to Russia. But Inessa was not met this time. On January 10, 1905, the leader of the Bolsheviks in Geneva learned about the execution of a workers' demonstration in St. Petersburg. Krupskaya recalled: "Everyone was seized with the consciousness that the revolution had already begun, that the fetters of faith in the tsar had been torn, that now the time was very close when "freedom will fall and the people will rise, great, mighty, free ...". To bring this sweet moment closer, Lenin hurried to Russia. However, the return took place only after the manifesto on October 17, when the opportunity arose for the Bolsheviks to operate legally, or at least semi-legally. At the end of October 1905, Vladimir Ilyich left for St. Petersburg on forged documents. The first thing he did after his arrival was to visit the graves of the victims of the "Bloody Sunday" at the Preobrazhensky Cemetery. A week later, Nadezhda Konstantinovna also left for her homeland. In her memoirs, she admitted: "I was deathly longing for Peter abroad. It was now all seething, I knew it, and the silence of the Finland Station, where I got off the train, was in such contradiction with my thoughts about St. Petersburg and the revolution that it suddenly seemed to me that I had climbed out of

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trains are not in St. Petersburg, but in Pargolovo. Embarrassedly, I turned to one of the cabbies standing there and asked: "Which station is this?" He even stepped back, and then looked at me mockingly and, akimbo, answered: "Not a station, but the city of St. Petersburg."

In St. Petersburg, the couple at one time tried to live together. Party comrades got them reliable passports of real people, which they could risk registering at the police station. But soon Vladimir Ilyich suspected that their apartment was being watched. The couple again settled apart and usually saw each other in the editorial office of the newspaper Novaya Zhizn. Lenin participated in the publication of legal Bolshevik newspapers, spoke at meetings and rallies. Krupskaya helped him, still doing mainly clerical work. Nadezhda Konstantinovna was considered the secretary of the Central Committee, and was in charge of correspondence with a few local organizations of the RSDLP. She recalled those days with enthusiasm: "A lot of people came to us, we looked after them in every possible way, supplied them with what they needed: literature, passports, instructions, advice." However, the instructions and advice did not help this time to realize the dream of the Bolsheviks to seize power by force of arms. After the uprising of the Presnya workers in Moscow was suppressed in December 1905, the repressions against the socialist parties intensified. It was necessary to strengthen the conspiracy.

During this visit to St. Petersburg, Lenin met, at the very end of 1905, Elizaveta K. However, whether this was the real name of the stranger, whether her real name really began with the letter K, we do not know. After all, she had to hide not only from the NKVD, where, obviously, they knew the true personal data of Lenin's acquaintance, since they had previously paid her a subsidy. Hide. her past probably came from friends in Paris, and possibly from her husband. By

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This is far from a fact that the memoirist was called Eli Zaveta and that her surname really began with K. I will call her Noya by this name, since it has not yet been possible to establish her identity.

Here is what Elizabeth K. said about her life before the significant meeting took place: "At that time I was still very young, but I had already managed to get married and - already - to part with my husband, who was not of Russian nationality. Like many other young ladies and young ladies of St. Petersburg society of that era, I was equally interested in the most diverse and even opposite manifestations of the spiritual life of the capital. I visited the Free Economic Society, where Marxists and anti-Marxists broke their spears in disputes on the most abstract topics of political economy. She attended meetings of writers and poets of the decadent persuasion. I went to rallies where the Social Democrats,

The Sheviks and Mensheviks, and their opponents, the Socialist-Revolutionaries, anathematized each other in order to anathematize "tsarism" with the same vehemence. I happened to meet then with people who later "went down in history." I well remember, for example, V. R. Menzhinsky, who was then a young assistant to a barrister and was, on the one hand, closely connected with rather depraved and ultra-bourgeois circles (in particular, with the circle of the poet Kuzmin) (a subtle allusion to non-standard the future deputy and successor of Dzerzhinsky, since the homosexuality of Mikhail Kuzmin was known quite widely. - RB.S.), and on the other hand, with the conspiratorial organizations of the Bolsheviks, which allowed him subsequently ... to become an ober- head of the Soviet Che-ki.

Elizabeth K. recalled her acquaintance with Lenin in an almost epic manner: "1905. Winter. Severe frost. Nevsky Prospekt is covered with snow. IN

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as an emancipated and free woman, I am going to dine alone in a small tavern-basement, which is located in one of the side streets near Nevsky and is visited by writers, journalists, and artists. Here Elizabeth saw her acquaintance, the Bolshevik Pe-Pe (that's how the memoirist designates his initials). Together with Pe-Pae, some stranger, who was introduced to Elizabeth by William Frey, dined, paying tribute to the Tatar cuisine of the squash. The girl asked: "Are you an Englishman?" Lenin (and it was him) slyly grinned: "Not really." He glanced at her, where curiosity was mixed with suspicion. Lisa did not escape the fact that William Frey spoke of almost everything with a contemptuous grin. On the whole, he did not make a strong impression on her: "His voice was not unpleasant. He bumbled a lot. The reddish color of his hair curiously matched the reddish spots that dotted his face and even his hands. But, in general, there was nothing special in his appearance, and I confess that I was very far from thinking that I was in the presence of a person on whom the fate of Russia was supposed to depend.

Elizaveta K. visited the editorial office of Novaya Zhizn, where the same Pe-Pe gave her a subscription to Bolshevik publications for distribution (yes, Lisa's acquaintances signed badly). There, a new meeting with William Frey took place. Liza was just leaving the office, and Lenin was heading there, dressed in a fur coat and with a thick briefcase under his arm. Got to know each other. Lenin greeted the girl by the hand and was friendly: "How

how are you? Very glad to meet you. Why don't you go to a Tatar restaurant anymore?" Elizabeth remembered Frey's words well: "I understood this phrase as an invitation and, a few days later, I told Pe-Pe about it. He laughs: "But this, right, is funny. My good friend William Frey

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interested, of course, in the women's issue, but more in terms of consequences, social and political. And that he would be able to deal with this issue on ... an individual basis, I would never have imagined this. And besides, you know what? After our dinner then, he asked me if I could vouch for you. He is a man prone to suspicion, and avoids new acquaintances, so as not to run into a provocateur or provocateur. I should have explained to him who you are. And he said further that your apartment could serve as an excellent place for his "appearances". After all, William Frey is a major figure, it is he who leads our faction. B. essence - he is our recognized leader. As you can see, Lenin not only could not fall in love with a woman who was indifferent to the revolution, but he also dared to court only a "quite proven" person. In addition, he preferred to combine courtship with party work.

We agreed that once or twice a week he would come to Elizabeth's apartment for secret meetings with party comrades. There were 10-12 such meetings in total. But 3 or 4 times Liza and Vladimir Ilyich were left alone, because those who were supposed to come did not come. The hostess offered Lenin a cup of tea: "It was not so easy, because these days I let the servants go and I had to "melt" the samovar myself. I mentioned this to William Frey, and he hastened to offer me his assistance. We went to the kitchen, and he showed himself to be a very capable "kitchen man", pricking the torches for kindling the samovar and blowing it up with all his might. Then he helped me carry the heavy samovar to the dining room, and we chatted over a cup of tea. .

Once Frey-Lenin asked Elizaveta, pointing to the piano standing in the room: "Are you playing?" - "Do you like music?" - question to question from

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Lisa blew. "I love," Ilyich admitted, "but I don't understand anything about her." Elizabeth played the Pathetic Sonata. She remembered very well how

Lenin listened to this piece: "William Frey listens attentively and a little ironically, but when I start the 3rd part of the sonata, he gets inspired and says: This is very good!" - and asks me to play the beginning of the 3rd part again ... "

Meetings in private do not go unnoticed. Between 35-year-old Vladimir Ilyich and Elizaveta K., who, undoubtedly, was much younger than him, there is already some mutual sympathy. Lisa spoke about it this way: "All this taken together, "appearances", where my mysterious guest received no less mysterious conspirators, our tête-à-tête behind the samovar that we set up together, the responsibility that I bore for the safety of my guest , and the trust he had in me - all this created an atmosphere of closeness between us. But William Frey did not use it at all to court me. He made an impression

a person who is very awkward and has little experience in

dealing with women and carefully avoided all those topics that most men like to touch on when they are alone with a woman who is not old and not very ugly. But I instinctively felt that he liked me. Once I burned my hands with a piece of coal that had fallen out of a samovar, which my guest had blown too much. I screamed in pain. He turned around and, seizing my hand, kissed it, and then blushed like a delinquent schoolboy. He must have felt very embarrassed because, on that day, he shortened his visit, refused to listen to music, and left looking embarrassed and dissatisfied. Usually there was no trace of an ironic and slightly contemptuous smile..."

Elizabeth K. took a few weeks

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go abroad. Therefore, Lenin had to stop the "appearances" at her apartment. When she returned to Petersburg, William Frey was no longer there. When asked by Elizabeth K. where their mysterious acquaintance had disappeared, Pe-Pa at first feigned surprise, pretending to have forgotten who William Frey was. And when the girl recalled the circumstances of their acquaintance, he admitted that he did not know where he was and what was happening to him. Apparently hiding somewhere from arrest. Vladimir Ilyich and Nadezhda Konstantinovna went to Stockholm in April 1906 to attend the Main Unity Congress of the RSDLP. In May they returned to Petersburg. On the 9th Lenin (under the name Karpov) p. he spoke with great success at a rally in the People's House of Countess Panina, where there were representatives of various parties: Cadets, Social Democrats, Socialist Revolutionaries. Krupskaya continued to perform the functions

liaison and secretary. They lived separately with Lenin. One day in the summer of 1906, Pe-Pe invited Eli's covenant K. to go together to an extras in Polustrov, warning that the best speakers of the party would speak there. When Elizaveta heard the voice of the chairman: "The floor is given to the delegate of the Central Committee, Comrade Lenin," she recognized William Frey in the next speaker. Thus, an unexpected revelation took place (although Elizabeth learned the real name of her guest even later). Lenin spoke with inspiration about "the betrayal of the liberal bourgeoisie", but, according to Elizaveta's observation, he was a speaker specifically for the proletarian audience, he spoke simply, counting on not very educated listeners. After some time, the Cossacks appeared, and the extras had to flee. Fleeing from the Cossack whip, Liza jumped over the ditch on the move, but immediately fell into another. When the Cossacks rode away, the girl rose from her involuntary hiding place and saw that William Frey had fallen into the same ditch. He is also under

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got up and started looking for a hat. Elizabeth described the subsequent scene as follows: "We look embarrassed at each other and burst into laughter. He recognizes me and says: "This is more dangerous than any samovar!"

Liza and Lenin returned to St. Petersburg together. In order not to catch the eye of police agents, they traveled in a roundabout way: first to the Forestry Institute, and from there on the "steam horse" (the first St. Petersburg tram) to Elizabeth's apartment. As they walked along the street, Lenin in: a hat, Lisa in a headscarf, the girl said to her companion: "Passers-by probably take you for a dressed-up merchant who is courting a maid." At home, Elizabeth gave William Frey a brush to clean his clothes. They again drank tea at the samovar, ate sandwiches, and Lenin talked about the reasons for the failure of the demonstration, blaming the organizers of the extras in it. Lisa again played him the 3rd movement of the Pathetique Sonata, and Vladimir Ilyich left. This meeting was not the last. About what happened next, Elizabeth told: "Leaving me, he promised to come again soon. And, indeed, I see him again in a few days. Then ... we meet several more times (a meaningful ellipsis, it can be interpreted in such a way that now meetings with William Frey have acquired an intimate character. — R.S.). Our dates are always very short. He is always in a hurry and always preoccupied. It annoys me that he doesn't give me his address. And he doesn't say anything about himself. In essence, this is for me a mysterious stranger who appeared in front of me from a dense fog, only to disappear again into it. But maybe it's-

That's what attracts me..." Here Liza, a child of the "Silver Age", voluntarily or involuntarily brings into her memoirs an image from Andrei Bely's famous novel "Petersburg", written later than their meetings with Lenin, already in the 1910s. The revolutionary Dudkin appears there, declared by one writer

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of the most prominent leaders of the Russian revolution, like Lenin, a hereditary nobleman. Dudkin, like Lenin, is only a pseudonym. The real name and surname of the character is Aleksey Alekseevich Pogorelsky. And this Dudkin, just like William Frey, a mysterious stranger, like a shadow, emerges from the fog of St. Petersburg streets in front of Senator Ableukhov and again turns into a shadow, returning to a foggy darkness: "Petersburg streets have one undoubted property: they turn into shadows passers-by, while Petersburg streets turn shadows into people. We saw this in the example of the mysterious stranger. He, having arisen as a thought, for some reason contacted the senatorial house; there surfaced on the avenue, directly following the senator in our story." In the same way, William Frey, for Lisa, who was carried away by the revolution, became, as it were, the materialization of her vague ideal - a man of revolutionary rank, capable of capturing not only his beloved woman, but also the masses.

Krupskaya did not know anything about Lenin's affair with Elizaveta K. In April 1906, first Vladimir Ilyich and then Nadezhda Konstantinovna went to Stockholm to attend the Main Unity Congress of the RSDLP. Before leaving for Sweden, Lenin made an appointment with Elizaveta K. in the Summer Garden and told his mistress that he had to go abroad to the party congress. "Where?" Lisa dared to ask. "I myself don't know yet," replied Ilyich. "I ask because," Elizabeth explained, "because I also want to go abroad. So we could meet." Lenin was indecisive: "This ... This is, perhaps, not so convenient. I will be busy all the time at the convention, and you will be bored alone. The girl objected: "Here I will also miss you alone." "Good," Lenin surrendered, "good. You will find me in Stockholm in two weeks, but just don't go there via Finland, because that's how all "illegal

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nye" delegates to the congress. Drive through Germany, through Sassnitz and then through Trelleborg. In Stockholm you will find G. (a Swedish Social Democrat). Here is his address. You tell him to let him know

stole me about your arrival.

Two weeks later, Elizabeth K., as agreed, appeared in Stockholm, came to "that comrade G.", who had "hair like an artist, and a fiery look." She asked him in German: "Give me the address of Comrade William Frey." "Which Freya? the Swede was surprised. - I do not know this". "But ... William Frey from St. Petersburg," Liza repeated uncertainly. "I don't know," G. "Lenin" stood his ground, "the visitor finally said. "Ah, Comrade Lenin," the Swedish Social Democrat perked up. "Are you a delegate to the Russian Congress?" "Yes," Elizabeth decided to lie, fearing that otherwise G. would not give her the address of Ilyich at all. G. asked her to wait, contacted someone on the phone and asked Lisa to come at a certain hour the next day. At the appointed time, she appeared again and was able to talk to Lenin on the phone. He made an appointment with Lisa for the evening of the following day at a restaurant in Stoke Holm. At the same time, Lenin warned that if she saw other Russians at the meeting place, she should pretend that she did not know him and wait until they left. Here Elizabeth K. for the first and last time in her life met with Joseph Stalin: "The next day I am at the appointed place. This is an automatic restaurant. Lenin is not. Instead, I find there two Caucasians in high fur hats. They are fiddling with the automatic machine and must not be able to figure out the Swedish names of the dishes and the inscriptions that indicate which button to press to open the desired dish. One of them is very swarthy, with a little frizzy hair, black eyes, and cheeks.

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he was spoiled with traces of smallpox. The other one is rather handsome, with very blue eyes...`Lenin enters. Both Caucasians rush to him, and the brunette says: "Comrade Ilyich, explain to us this damned bourgeois mechanism. We want to get a ham sandwich, but instead we all end up with a cake." Lenin activates the desired button. The Caucasians fill their pockets with sandwiches and leave.

"These are two delegates of our Caucasian organization. Nice guys, but completely savages.

Long later, I was leafing through some Soviet publications, and I recognized one of these Stockholm "savages" in a portrait of Stalin."

Later, to directly encounter the Caucasian "savage" and suffer from him an insult

went to Nadezhda Konstantinovna. Of course, Elizaveta K. did not know that Lenin's wife was at the congress then.

In Stockholm, Lisa did not know what to do with herself. She recalled: "I'm bored. I hardly see my friend. He's busy all the time at that damned convention. Only once - it was a holiday - he was able to free himself for a few hours. We went to the outskirts of Stockholm, took a boat and took a walk through the fiords. Countless islets-cliffs covered with pine trees among greenish lagoons... I sit at the helm and watch him row, holding the oars firmly in his muscular hands. I look at him, and the thought occurs to me that his trade as a professional revolutionary and Marxist intellectual is not at all what he should have been doing. He should have been a farmer, a fisherman, a blacksmith, a sailor. I tell him this. He laughs, as usual. I remember pictures of northern landscapes, novels by Knut Hamsun. And I talk about them with Frey.

"Yes," he replies. — Hamsun is extraordinary

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writer. In "Hunger" he very well portrayed the physiological and psychological torment of the unemployed, the victim of the capitalist system.

And I, the unfortunate romantic fool, I didn't think about "Hunger" at all. I thought of The Story of Lieutenant Glan and Victoria... No, indeed, we speak different languages and our heads are arranged differently. I'm getting more and more bored. To kill time, I look around the city, palaces, museums. But the cold beauty of the "Venice of the North" does not attract me. In essence, I have nothing to do here, except to wait again for a break in the work of the Congress of the Russian Social Democracy and hope that this break will allow him to see me ... I feel humiliated and decide to leave. I am leaving Stockholm without even informing Frey of my departure."

Lisa's resentment is understandable. To go to distant lands, and even in a roundabout way, almost through half of Europe to meet a loved one, and in two weeks he could devote only a few hours to her. And even the conversation about literature and art reduced to some kind of Marxist platitudes. It turns out that they are not only people of different age and position, but also speak different languages, think differently. Probably Lisa. did not know that Krupskaya was also in Stockholm at that moment, and not so much the workload of congress affairs,

how much the presence of his wife prevented Lenin from seeing his mistress more or less regularly

After the Duma was dissolved on July 8 and the uprisings in Sveaborg and Kronstadt were suppressed, it became dangerous to stay in St. Petersburg. Lenin and Krupskaya moved to Finland, to the Kuokkala station, where they settled in a dacha rented by a Social Democrat. Nadezhda Konstantinovna constantly shuttled between Kuokkala and Petersburg, delivering Lenin's articles and instructions. Their she

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transmitted on a permanent turnout at the Technological Institute. Soon, Elizaveta Vasilievna also settled in the dacha in Kuokkala, taking over the household.

In the autumn of 1906, Vladimir Ilyich tried to renew his affair with Elizabeth K. He sent a short letter to his obstinate beloved asking for a meeting: "Write without delay and exactly where and when exactly we should meet; otherwise there may be delays and misunderstandings. Yours ... "It is curious that with what name Ilyich signed the letters addressed to her, Elizabeth never gives. Maybe "William Frey"? For conspiracy.

This time there was no response from Lisa. Meanwhile, Lenin and Krupskaya lived as if soul to soul. On June 27, 1907, Vladimir Ilyich wrote to his mother from the seaside Finnish town of Stirsudden: "Here, the rest is wonderful, swimming, walking, deserted. Without people and idleness is best for me. Nadezhda Konstantinovna added in the same letter: "Dear Marya Alexandrovna, Volodya is not in the habit of writing bows, and therefore I send greetings to you for myself and for my mother ... I can confirm that we are having a great rest, it has blown us all so that it is indecent to seem like people ... The forest here is pine, the sea, the weather is magnificent, in general everything is fine. It's also good that there is no economy." And this was written in those days when tens and hundreds of revolutionaries, including Lenin's party comrades, as well as random individuals who were not involved in any crimes against the authorities, found out on their own necks what a "Stolypin tie" is. being hanged or shot according to the verdicts of "quick-fire justice" - military field courts. In some decade, Ilyich will arrange such a campaign of the extrajudicial. terror, in comparison with which the Stolypin era looks

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almost exemplary in terms of respect for human rights, and courts-martial - almost ideal legal proceedings.

After the coup on June 3, 1907, the dissolution of the Duma and the collapse of hopes for the imminent onset of a new upsurge of the revolution, even in Finland, it became too dangerous for Lenin. In December 1907, Vladi Mir Ilyich crossed the ice to Sweden. During the passage through the Gulf of Finland, he almost died, almost falling into a polynya. A few days later, in Stockholm, Nadezhda Konstantinovna joined him. She traveled in a safer way, by rail, because the police did not search for her as carefully as the Bolshevik leader, and the risk when crossing the border using other people's documents was not too large.

The couple lived in Stockholm for a short time. At the beginning of January 1908, Lenin and Krupskaya moved to Geneva, which they knew well. Here everything was already familiar and, unlike in Sweden, there were no problems with the language barrier: both German and French were quite well owned.

While Lenin and his wife were putting their affairs in order and, in particular, their extensive archive before leaving Finland, Inessa Armand was on her way to exile. At the Nikolaevsky railway station in Moscow, she said goodbye to Alexander and the children. She arrived in Arkhangelsk on November 21, 1907. Here Inessa was placed in prison alone. The authorities feared that the exile might try to escape. Vladimir Armand came to Arkhangelsk next. He tried to have his wife left in Arkhangelsk or, in extreme cases, settled in the relatively civilized Kholmogory or Pinega. In the medical report on Inessa's state of health, it was said that she was "obsessed with malarial fever during a decline in nutrition." However, the governor of Arkhangelsk nevertheless determined for Inessa Fedorovna

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Armand's place of exile is Mezensky uyezd, remote from the provincial capital, and in this uyezd the most remote "bear corner" is the village of Koyda on the very coast of the White Sea.

In mid-December 1907, Inessa wrote to the children: "On arrival in Arkhangelsk, they put me in a prison castle, where communication with my will is very difficult, and from there I got out only when I got into a sleigh to go to Mezen ... When we arrived in Mezen, they immediately wanted to send me

another hundred miles further, to the village of Koidu. I really did not want this, firstly, because the post office does not know how it goes there, and, perhaps, you will be completely without news, and secondly, there are no political ones with everything, and therefore it would be more boring. I managed to stay in Mezen. There are about a hundred exiles in Mezen. The city itself consists of two parallel streets, between which are short lanes - in general, this city is no larger than the village of Pushkino. It has 2000-something inhabitants. But still there is a school, and a hospital, and a post office, and a telegraph office, but the mail comes only twice a week. And people here do not live in yurts, but in huts with huge stoves, but the huts are poorly built and poorly caulked, so that, as they say, the wind walks in them. It is very cold today, and since we didn't heat the stoves a second time yesterday, our water froze in the tub and in general it was so cold in the kitchen that my hands were cold - so when I was chalking and brewing coffee, that was all. groaned and threw her hairpins at Volodya, who was a chief stoker. Now he has learned how to heat and set up a samovar." Inessa's second husband was in no way inferior to her future lover in the art of heating the stove and putting on a samovar. And Inesa, one feels, significantly surpassed Krupskaya, not only in appearance and sharpness of mind, but also as a housewife.

At the same time, a letter was sent to Alexander

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Armand. In it, Inessa admitted: "I mentally transfer everything to you, to Pushkino ... Thank you very, very much for all your troubles about me, I am so grateful to you for everything. You don't know how glad I was to see you all at the Moscow station: I didn't expect this at all, and it was a very great joy for me. I kept your bouquet as a keepsake. I don't know how I will live two years without children, sometimes it seems impossible to me, I keep hoping that I will be able to move to Arkhangelsk, because they could come there ... I won't write about my mood - it is changeable. In Arkhangelsk, it was very hard and worsened with fever - at first here, in Mezen, the opportunity to move freely, to see people gave me courage, but now something is again sad, but I don't want to complain: after all, in comparison with others, I am very, very good, but I miss the children ... "

In her next letter to her ex-husband, on January 14, 1908, she described the local way of life and, in particular, emphasized the hard lot of women: "Mezen is the same county town as any other in Rus'. I never saw Dmitrov (Alexander Armand was sent there for participating in

strike, of which we shall speak elsewhere. - B.S.), but I think that he, right, like two twins, looks like Mezen. The population here, however, is quite wild: the men have a dangerous, difficult craft - fishing, and they are constantly away - in winter they mainly catch navaga, in summer - salmon, flounder, etc. And in winter, in forty-degree frosts, they they drag the fish with their hands - it's even scary to think. Here you don't know how to hide, but they climb into the water with their hands and sit in the cold all day long - however, they are saved by a malitsa, this is wonderful clothes in which there are absolutely no cracks, right. how it is one-piece and put on over the head; they also go for seals, but it seems to be rare. Women

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they stay at home, and the whole economy lies with them, so that they work so hard that it's scary to think that in some villages even mills are unknown, and women, like ancient slaves, grind grain in a hand mill.

Here, Inessa expressed her anxiety that she might be sent from Mezen to a remote village because, along with other exiles, on January 9 she commemorated the fallen on "Bloody Sunday". But it worked out. Alexander tried to get Inessa released abroad. There was a refusal. Also, efforts to transfer the exiled to Arkhangelsk were unsuccessful.

Inessa in Mezen returned to the profession of a home teacher. In May, she informed Alexander: "I am having lunch with two comrades with whom I got on well, so now I no longer cook myself - I am happy with this, since it took a lot of time. I have a lot of lessons - I prepare three comrades for four classes of the gymnasium and two I just teach the Russian language. There are a lot of Poles, Jews, Latvians here, and all this audience copes very badly with the Russian language, and one has to hear the most diverse breakdown of the Russian language, but in general it turns out very quickly. Some come here without knowing a word, and after a few months they are already chatting.

Soon, in the spring of 1908, Vladimir had to leave Mezen and move to Switzerland: his pulmonary tuberculosis sharply worsened due to his stay in the cold northern region. Inessa was left alone, and her melancholy began to seize more and more. And then there was the fever. Having just recovered from her illness, Inessa wrote in August 1908 to her friends, spouses Anna and Vladimir Asknazi: "What can I tell you about my life: there is, of course, nothing particularly good here. Mezen is the city of the dead and the spiritually dying, there is nothing here

amazing or terrible, as, for example, on

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penal servitude, but there is no life here, and people here wither, like plants without moisture. The civilized people of big cities, with their intense life and richness of interests, cannot get along in the quiet Mezen swamp, and people spiritually grow weak, cease to be adapted to the life to which they were previously accustomed and to which they will eventually return. There are no interests here, no living ties with the population, there is not even just physical work, or, if there is any, only temporary and accidental, the muscles are unlearning how to work, the brain is thinking intensively - and it is sad to see how comrades come here cheerful, full energy and then wither away, it is difficult to ascertain the same process in oneself. Of course, the more energetic, conscious and active a person is, the longer he holds on - and vice versa. So, despite the favorable external conditions, we are all suffocating in the surrounding well-fed philistine environment from a lack of LIFE. |

Parties were not saved from boredom and loneliness either. disputes. In the same letter, Inessa said: "They created a Social Democratic organization here. Now the Socialist-Revolutionaries have followed our example. We are arranging lectures, circles, now we want to organize discussion meetings with the Socialist-Revolutionaries, although their forces here are so weak that I don't know how productive such discussion meetings will be. We also want to publish a Social-Democratic leaflet—that would be the best thing for our public, because now meetings have to be organized on the sly, thanks to the reaction."

By that time, the number of exiles in Mezen had increased significantly - up to 300, and this was for two thousand inhabitants. "My God, what a motley audience is now going into exile! Inessa exclaimed in the same letter to the Asknazi spouses. - Narodovtsy (supporters of the Polish National Demo

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the cratic party, also called endecks; they opposed the social democrats. — B.S.), students (among whom there are those who apply to the highest name), others deny the revolution, and even more so socialism, and bitterly and loudly repent that because of the revolution they have lost 2 -3 years old, others drink and carouse - in general, drunkenness is very strong here - and most of this

public - anarchist or socialist-revolutionary. I must say and repeat without any prejudice that the entire Social-Democratic public differs favorably both in the level of its needs and in its way of life. Two rather interesting Social-Democrats were sent here in the summer—it is very pleasant, and there are many good and close comrades among the Social-Democrats: ethical-aesthetic politics, are completely unable and unwilling to think deeper into this or that question (I exclude, again, the Social Democrats). This is how I explain that the local Socialist-Revolutionaries cannot be successful among them...”

Here a comparison of two references arises directly: Lenin and Krupskaya in Shushenskoe, and Armand in Mezen. It is quite obvious that Vladimir Ilyich and Nadezhda Konstantinovna did not suffer from melancholy and loneliness on the banks of the Yenisei. Although, strictly speaking, the village of Shushenskoye deserved to be called a "bear's corner" even more than the county town of Mezen. And there was practically no intelligentsia there, and there were not 300 exiles, but, literally, one or two counted: the Estonian Engberg and the Pole Pro Minsky. True, sometimes comrades from the St. Petersburg "Union of Struggle" came to visit from the surrounding villages.

I think that the fact that the Ulyanovs were in exile together played a very important role here. family in ka

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in some sense constitutes a self-sufficient whole, and its members can fully exist even in relative isolation from others. In addition, Vladimir Ilyich and Nadezhda did not have children, they did not do housework at all, having a mother-in-law and servants to help, and therefore they could devote themselves entirely to walks. hunting, fishing and literary work. The favorable climate of the Minusinsk Basin with not too frosty winters and warm summers favored both rest and work. The arctic tundra of the Mezen and the harsh climate in themselves had a depressing effect on the exiles. But, probably, even more important was the fact that Inessa spent most of the exile alone. Vladimir lived with her in Mezen for only four months. Most importantly, Inessa was, after all, in many respects a different person than Krupskaya and Lenin. She had children, loved them all very much and missed them very much. Revolution: it meant a lot to Inessa, but her devotion to the cause of the revolution was not as all-consuming for her as for the leader and his wife (for Nadezhda Konstantinovna, however,

loyalty to the husband and devotion to the revolution, in fact, coincided). Armand reflected much more, was distracted by reflections on aesthetic and ethical topics, sometimes she felt divided and even somewhat alienated from her party comrades. Until her death, she retained the warmest feelings for her first husband, from the revolution, in general, far away, while for Lenin and Krupskaya, friendly relations not only with political opponents, but also with people, to politics and revolution are more or less indifferent, were just

impossible.

Inessa thanked Vladi Mir, who had recently left, for describing in detail his meeting with the children in a letter: "I imagined them so vividly in the moment of the meeting." And having already escaped from the Mezen,

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in a letter to him, she explained how she became a social democrat: "... I took this path later than others - Marxism for me was not a hobby of youth, but the end of a long evolution from right to left (from liberal undertakings to revolutionary struggle. - B.S. .). At the last stages of this evolution, you did a lot for me - thanks to you, I learned a lot and understood better and faster, because you yourself delved into various questions of Marxism so truly and deeply, so thoughtfully.

Armand managed to escape from Mezen only on October 20, 1908. She was able to get into a group of Polish workers who left Mezen for their homeland in connection with the end of their exile. Inessa sent her first letter to Vladimir Armand from Moscow on November 10: "My dear Volodya, so, I got out of the outskirts and am finally in the center and listen with delight to the noise of moving carriages, to the hustle and bustle of the crowd, I look at the tall multi-storey buildings, at the trams, even on cabbies. Dear city, how I love you, how closely connected with you with every fiber of my being. I am your child and I need your fuss, your noise, your fuss, like a fish needs water... I feel pretty good, in general, very happy and excited, although despite the fact that I have been here for about a week I won't rest; but rest, of course.

Yesterday's exile could not in any way breathe the free Moscow air, could not believe that she had finally escaped from the backwoods of the Mezen into the bustle of the capital, so dear to her heart.

In mid-December, she wrote to Vladimir already from St. Petersburg, where she was present at the women's congress: "A lot, by the way, was devoted to

at the congress on the issue of freedom of love. I won't say that something has finally been clarified on this issue, but something led to new

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questions, and consequently contributed to their clarification, if not by the entire congress, then in any case by individual persons. There is one contradiction in life: on the one hand, the desire for freedom of love, and, on the other hand, the fact that while a woman has such an insignificant income, for most of them this freedom is inaccessible, or even then she must remain childless ... I somehow especially wanted to find out something for myself on this issue. This eternal contradiction between the freedom of love and the material dependence of a wife on her husband worried Inessa even seven years later, when she thought of writing a pamphlet on free love and corresponded with Lenin about it.

December 27, 1908 Inessa sent a letter to Alexander. She confessed how lonely she was in exile after Volodya's departure, and how lonely she is now, since she still cannot see the children: "It turned out to be very difficult to get settled with the children ... I really want to see them as soon as possible. And no luck - it interferes with one thing, then another. Think about it, it will soon be P', years that I haven't seen them...

I spent the holidays disgustingly - I felt terribly lonely and completely despondent. Only now have I fully understood how spoiled I was by life, how used I am to being surrounded by people who are close to me, whom I love and who love me. And when I think about how unbearably hard it became for me when I was left completely alone, while so many people are lonely all their lives, I was even embarrassed in front of myself. Or maybe when life is very rich in feelings, maybe then the need is greater. In any case, there was no such loneliness as here in the north - because there, even when Volodya left, there were people around who, thanks to their common life, became one big family. But

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I will say that now I feel more cheerful and I hope more that in the sense of my personal life I will be able to arrange something decent. In the sense of public, I also got a job ... "

A few days later, Inessa Armand went abroad through Finland. The reason for the hasty

departure was a sharp deterioration in the health of Vladimir, who was in a Swiss sanatorium. In April 1909, Inessa wrote to the Asknazi spouses: "I had to leave because Vladi's world suddenly became worse. Fortunately, I was able to arrange my departure very quickly. When I left, of course, I did not even suspect that he was so ill, and I thought that only a small operation was to be done - the opening of an abscess. But he suddenly, unexpectedly even for the doctors themselves, became much worse, and two weeks after my arrival he died. For me, his death is an irreparable loss, since all my personal happiness was connected with him, and it is very difficult for a person to live without personal happiness. Since I'm not at all fit for work now - after all, it needs vigor and energy, especially: now (after the defeat of the revolution. - B.S.) - and I don't have any of this, I'm stuck here. Until Easter, I sat in a small French town, now I have moved to Paris - I want to try to work out here. I want to get acquainted with the French Socialist Party; if I manage, I can do all this: to do it, then I will gain at least a little experience and knowledge for future work. Very, very soon she was destined to meet a new personal happiness, and at the same time arrange her social life.

But so far, Lenin and Inessa have not yet met. But unexpectedly, his relationship with Elizabeth K. resumed. In the spring, Lisa traveled to the Austrian Tyrol and Switzerland. In Geneva, she went to the Russian library, connected, as she knew, with

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social democrats. Elizaveta randomly asked the librarian for the address of "Comrade Lenin" - a beautiful woman, a burning brunette. She looked at the visitor with disbelief and asked why she needed this address. needed. But then she suddenly exclaimed: "Are you not Comrade M, who is expected from Petersburg?" Although the name given to Elizabeth was absolutely unfamiliar, she, without hesitation, confirmed: "Yes, I am Comrade M ...". "So, then you want to see Comrade Ilyich," concluded the library lady. It was not without difficulty that Liza realized that Ilyich was William Frey. After all, she still did not know the real name, patronymic and surname of her lover. The librarian said that Lenin was not in Geneva at the moment. He is in Paris, where he is reading an abstract (report) tomorrow. And the librarian handed Liza a poster, where it was written that "Comrade Lenin reads on May 12, 1908 a public abstract in the Hall of Learned Societies." The next day, Elizabeth K. was already in Paris. At the entrance to the hall crowded Russian emigrants. Lisa took a ticket to the balcony, not daring to appear in the front rows of the stalls.

Lenin's report was a great success. Elizabeth K. described this performance as follows: "Here his speech makes no less impression on me than the one I heard two years ago at the "extras" in the forest near St. Petersburg. The situation here is not the same - not so romantic. Lenin speaks, in essence, well, but there is no subtlety in his style and manner. Almost vulgar. He repeats the same thing ten times in order to get it right into the heads of his listeners, about whose development he should not have a very high opinion. During the speech, he walks around the stage, holding his hands under his arms, in the slits of his vest. When he speaks of the Cadets, Mensheviks, etc., he is still full of contempt for "traitors" and "opportunists." But he himself

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turns out to be inclined towards some opportunism, for he advises his supporters "to use all legal possibilities and not to boycott the elections to the Duma, as some of his party comrades recommend."

As for Lenin's "opportunism", Elizaveta K. seems to have made a precise point. In the same "Illustrated Russia" another memoirist, who took refuge under the pseudonym "Chronicle", in 1933 in the article "Lenin in power" (we will return to it later) stated: "Like any doctrinaire, Lenin thought more about the future than about the present. But being a rum doctrine, and this was the difference between Lenin and most other doctrinaires, Lenin did not cease to be the greatest opportunist, and opportunism was accepted by his supporters and passed off as realism. Lenin never shied away from any means to achieve his goals. Elizabeth K. subsequently had to make sure of the validity of this last conclusion, which led to her final break with Lenin.

In the meantime, Liza listened attentively to Ilya's speech. This speech aroused different feelings in her: "I ... experienced a dual feeling: attracting and repulsive. He seems to me aloof, spiritually poor, flat... But at the same time I hear with pleasure his burring voice, I see sly little Kalmyk eyes.

During the break, I go down from the balcony and go backstage. There, in a room behind the stage, I find Lenin surrounded by a whole crowd. I'm coming. He widens his eyes, but controls himself and says jokingly and ironically: "Are you here? What wind brought you here? "I came to listen to the lecture. And besides, I have an order for you from one person. And I handed Lenin an envelope containing

a note with my name, the address of the hotel where I am staying

was updated, and a phone number, indicating the hour when you can call me.

The next day at the indicated hour, instead of a phone call, there was a knock on the door. William Frey - with a slightly embarrassed look. Instead of a greeting, I hear: "And I already thought that you were no longer alive." The calmness with which he says this phrase frightens me. He shakes my hand, wants to take the other hand. I free myself and say, "No, my friend. This ... This is all the past "(again, a meaningful ellipsis, proving that then, in May 1908, Liza's love for Lenin was in fact by no means the past. - B.S.).

He makes a gesture, as if intending to take his hat and leave. Then he reflects and says with a loud laugh: "In essence, you are right. This is the past... But all the same, you are an interesting woman, the only pity is that you are not a Social-Democrat." "You are also a very interesting person. It's a pity you're only a social democrat."

He bursts into even louder laughter, and now we - me and him - suddenly feel at ease. There is something new between us. Good and frank friendship and nothing else. We chat like old friends about Russia, about St. Petersburg, about the failed revolution, about Stockholm... When I recall our walk through the fjords, he remarks: , not a dime. You have read all of Hamsun, except for "Hunger". I also saw then that you were only a Social-Democrat. You have not read anything from Hamsun, except for "Hunger", and this is the most mediocre thing of his. "What would you like? Frey answers. "Everyone has his own fate, or, as you good Christians put it, everyone has his own cross." And to my surprise, he quotes me a poem by Zhukovsky, which tells about a man who has tried everything

possible crosses in order to finally choose one ... - the same one that he carried before.

Here Lenin referred to Vasily Zhukovsky's translation of a short poem ("tale") by the German poet Adelbert von Chamisso "The Choice of the Cross", which contains, in particular, the following lines:

He could not choose a single cross, Although. and reviewed everything. And again

He wanted to begin the revision;

Suddenly he saw a simple cross, which he had previously left without comment;

It was not easy, however, it was from a hard Worked out palm tree; but on the other hand, as if it was made to measure for him, so

He fell on the shoulder, he deftly.

And he exclaimed, "Lord! Let me take this cross. And took. But what? - He

There was the one that he was already carrying ...

Lenin chose his cross - the cause of the socialist revolution in Russia and throughout the world - long ago and carried it to the last moments of his life. Only a woman who not only loved and was loved, but also actively participated in the struggle, could share this burden with him.

Saying goodbye, he and Elizabeth K. agreed to meet in Switzerland and write to each other. Teasing her friend, Liza said: "I hope your letters to me will not be too Marxist." "Don't be afraid," laughed Lenin. "I'm joking," Elizabeth admitted. "On the contrary, write to me more about your Social Democrat affairs, but not in Marxist language. It's boring and incomprehensible to me." And in the autumn of 1908, in a letter written after a long break, Ilyich returned again, as

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and in a note two years ago, to the address to "you": "For a long time I have been going to write to you about" affairs. Indeed, I want to explain to you that you should stop living like a "bird of the sky". Of course, you look like a "God's bird" because it "knows neither care nor labor." The birds of the air, as you know, "do not sow, do not reap, and do not gather into a barn," and you are quite like them, in my deep conviction ... In my opinion, you need to educate yourself and arrange your personal life in a healthy and comfortable environment, without, of course, plunging into this environment a 1a Chirikov (meaning Evgeny Chirikov, a famous Russian writer who paid much attention to the details of everyday life in his works. - RB.S.), but so that life was normal, without shortcomings, and in order to move forward mentally - and, if possible, leave a memory behind. It can be seen that Lenin continued to experience not only friendly feelings for Lisa.

She replied that she was "not at all dissatisfied with her life." Will engage in self-education with pleasure

influence, but on the condition that she is not forced to read Marx's Capital and is not shackled "morally and intellectually into the fetters of party spirit, which comes to unbearable intolerance. The Social Democrat is not even allowed to write in the non-Party press. Good writers are thrown out the door of the newspaper under the pretext that they are not Marxists, etc." Elie Zaveta K. alluded to the events of 1905 in St. Petersburg, when "Lenin smashed the whole editorial office of one newspaper and expelled excellent employees from there because they were" insufficiently orthodox Marxists "".

Lenin's reaction to her letter to Elizabeth was very surprising. He wrote: "I answer your question about "party spirit" - of course, in a free party it is impossible to impose the same bridle on everyone and introduce a charter

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such as monastic communities, such as the obligation not to write in non-Party organs. It's all about what to write, not where to write. It is possible to describe any congress, demonstration, the course of an electoral struggle, to describe parliamentary debates - in anything, but on one condition that the editors do not have the right to "process". Marx, for example, contributed to the bourgeois press. In our (Russian) censored journals, the most terrible Frenchmen, like Reclus, wrote, and our emigrants, of course, under pseudonyms, because otherwise they would not have been let through, they wrote for many years - and nothing but good came out. At the same time, Lenin enlightened Lisa about the difference in the strategy and tactics of the party struggle: "The program and tactics can be summarized as follows: the program remains, tactics change. Parallel is the difference between opportunism (French word) and compromise (English word). Opportunism is an application to circumstances, deals with one's conscience, concessions from one's own program, from its cherished essence, influence from the outside and steps back to get closer to power and the pie. Compromise is a bargain with a force and - with a force nevertheless kindred - although in some aspirations - which it cannot overcome, and moving forward a smaller step than one would like, but in the same direction forward, bearing in mind at the first improve the situation to move on. Disputes about tactics should not absorb a lot of time and be carried on passionately, because tactics at different periods can even be opposite - this cannot be considered a terrible contradiction to itself, as a change in program can be called. But even with the invariability of the program, one can always agree, if it is impossible otherwise, to go along one's own road, indicated by one's compass, not ten steps, but only two—again, I repeat, if one cannot do otherwise. But

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while moving along your own path, you can go along rails, and along the highway on courier, and through impassable mud, and on Great Russian nags, and on little Russian bulls, and on Caucasian horses, and on Caucasian donkeys. These parallels refer to tactics. But now you don't have to ride on crayfish, unless you turn them over, however, backwards, so even in this position there is no absolute impossibility. And, nevertheless, it's better to move, even on a chicken toe, than to freeze in place ... "

Ilyich, in "non-Marxist" language, tried to explain to Lisa the Marxist dogmas and his own understanding of how the political struggle should be waged. He hoped to make a real Social Democrat out of his beloved. Then it would be possible to completely bridge the gap between duty, as Lenin understood it, and feeling. Who knows if Lisa had turned out to be a diligent student, Lenin would not have decided to leave Krupskaya and unite his fate with her?

By the way, Lenin tried to interest Lisa in the new international language Esperanto, which was coming into vogue at that time. At the beginning of 1909, he offered to send her special pamphlets in this language, noting that up to 1 million people already spoke it. Vladimir Ilyich believed that Esperanto was very convenient to use at international congresses. He noted that the language is "euphonious" and simple - "gram hours". Lenin, math can be studied in a somewhat obvious way, hoped to use Esperanto at international socialist there would be many delegates, especially from conferences, where Russia, who did not speak the main European languages. He sought to simplify the complex in order to make the complex, including Marxism, accessible to the masses. But Lisa, it seems, did not like this aspiration very much - because of the lack of subtlety, which was evident even in Lenin's Paris speech.

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The next meeting between William Frey and Elisabeth K. took place in Switzerland already in the second half of 1909. I will talk about it in the next chapter. By that time, Lenin had become acquainted with Inessa, and at some point the feelings of the Bolshevik leader were already divided between three women: Nadezhda Krupskaya, Elizaveta K. and Inessa Armand.

EMIGRANT NOVELS: ILYICH,
KRUPSKAYA, INESSA ARMAND
AND ELIZABETH K.

guarded the story of the Bolshevik Elena Vlasova

a howl about Lenin's meeting with Inessa Armand. Vlasova, who knew Inessa from joint work in Moscow, was amazed at the change that had taken place in her: "In May 1909, I met her again in Paris, in an emigrant environment. The first thing that escaped me upon meeting was the exclamation: "What happened to you, Inessa Fedorovna?" Inessa sadly replied: "I am very sad, I have just buried in Switzerland a person very close to me who died of tuberculosis." Inessa's eyes were sad, she was very haggard and pale. I realized that I shouldn't talk about this anymore - Inessa is suffering ... This meeting took place in one of the Parisian "cafes" where our group gathered. The fight began. Vladimir Ilyich made a report. Inessa was already here with all her heart. It was probably at that moment that her feeling for Lenin was born. But they did not have to meet for a long time at that time. In the autumn, Inessa left for Brussels, where she entered the university. A year later, she received a licentiate degree in economics - something close to our current PhD degree. Returning from Brussels to Paris, Inessa visited the Sorbonne, and in Bern, in the first months after the outbreak of the First World War, she

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I even thought of writing my doctoral dissertation. However, his preoccupation with revolutionary work made him forget about a scientific career.

When Lenin arrived in Brussels in November 1909 for a meeting of the International Socialist Bureau, their acquaintance with Inessa continued. On his recommendation, in the summer of 1910, Armand moved to Paris. Together with Lenin, they taught at the party school in Longjumeau in the summer of 1911. And love gradually arises between Ilyich and Inessa.

It is interesting that, judging by the reports of the police agents, abundantly represented among the students of the school, Inessa's lectures at Longjumeau were not a success: "History of the socialist movement in Belgium - 3 lectures; they were read by an emigrant, Inessa, who turned out to be a very weak lecturer and gave nothing to her listeners.

Inessa (party pseudonym, specially assigned for the time of teaching at school) - in-

intellectual woman with a higher education received abroad; although she speaks Russian well, she must think that she is Jewish by nationality; fluent in European languages; her features: about 26-28 years old, of medium height, thin, oblong, clean and white face; dark blond with a reddish tint; very lush hair on the head, although the braid gives the impression of being tied; married, has a son 7 years old, lived in Longjumeau in the same house where the school was located; has a very interesting appearance."

There is a lot of confusion here. Inessa, as we know, is the passport name of our heroine, and not a party pseudonym. Another thing is that party comrades Inessa-Elizaveta Fyodorovna Armand was usually called simply Inessa. There was not a drop of Jewish blood in her. Obviously a Jewish agent

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He named Armand because the police usually referred to the Jews the majority of revolutionaries of unidentified nationality, bearing in mind that Jews among all national minorities are most represented in the revolutionary movement. And what is very characteristic - the agent rejuvenated Inessa by as much as 10 years - she looked so young and attractive. Undoubtedly, Inessa had a very interesting appearance and attracted the attention of both Vladimir Ilyich and the students of the school. I paid attention precisely as a pretty woman, and not as a wonderful lecturer. Lecturer Inessa, quite likely, was not important. And the topic of her lectures, the socialist movement in Belgium, was hardly of such interest to the Russian workers.

The appearance of Inessa was especially advantageous against the background of the appearance of Lenin's wife. She was also described by one of the students of the school in Longjumeau, who worked part-time in the Moscow Security Department: "Without exception, the correspondence of schoolchildren with relatives and friends was conducted through" Nadezhda Konstantinovna ", Lenin's wife, who is in close contact with the Central Organ, at that time - the newspaper Sotsial-Demokrat. - B.S.) and acting, as it were, the duties of secretary of the editorial board. Letters by Nadezhda Konstantinovna were forwarded to Belgium and Germany, and from there they were already sent to their destination in Russia. Letters from Russia were also sent to the above-mentioned areas, sent from there to her, and here they were already distributed among the addressees by the students. There are reasons to think that the correspondence was secretly looked through, and thus carried out

control over the intercourse of schoolchildren.

Signs of "Nadezhda Konstantinovna": "about 36-38 years old, above average or even tall, thin, oblong, pale with sea

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skinny face, dark blond, intellectual, wears a haircut and a hat; has no children; lives with her husband and old mother at Longjumeau.

It turns out that in Longjumeau Krupskaya did almost the same thing as the agents provocateurs of the Okhrana: she perused letters from listeners. As in the case of Armand, the author of the police report considered that the name and patronymic of Lenin's wife was just a party nickname. But at the age of Nadezhda Konstantinovna, he was much less mistaken than in the case of Inessa Fedorovna - only by 5 years. And he gave a portrait of Krupskaya, frankly speaking, unattractive. This description can be read just like a feuilleton, especially if you ignore the punctuation marks: "an oblong, pale, wrinkled face, a dark-haired intellectual, wears a haircut and a hat, has no children, lives with her husband and old mother in Longjumeau." Perhaps the agent was weary of his position. Suspecting that Nadezhda Konstantinovna was also performing an informing function - only in the interests of Lenin, and not the police - he subconsciously transferred to her hatred for his own cowardice.

It is possible that this description of Krupskaya was prepared by S. Iskryanistov, a worker from Ivanovo-Voznesensk. In Longjumeau, he was known under the pseudonym "Vasily", and to the security department - as the agent "Vladimirets". Nadezhda Konstantinovna recalled "Vasily": "He was a very efficient worker. For a number of years he occupied responsible posts (in the party. - B.S.). Been great. He was not taken anywhere to the factories as "unreliable", he could not manage to find a job, and he and his wife and two children lived only on the very small earnings of his weaver wife. As it turned out later, Iskryanistov could not stand it and became a provocateur. I started drinking great. I didn't drink at Longjumeau. Returning from Longjumeau, could not stand it, finished with

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yourself. One evening he drove his wife and children out of the house, flooded the stove, closed the chimney, and the next morning he was found dead.

Krupskaya described the beginning of her close acquaintance with Lenin with Armand in the following way: "In 1910, Inessa Armand arrived in Paris from Brussels and immediately became one of the active members of our Parisian group. She lived with her family, two girls and a son. She was a very ardent Bolshevik, and very quickly our Parisian public began to group around her. Inessa, who was fluent in French, studied it with the recently arrived emigrants and helped them to settle in a large and unfamiliar city, at first served them as a kind of guide-guide. But Lenin did not seem to have any serious feelings for her at that time. He was still fascinated by Eli's testament to K.

Ilyich and Liza met again in August or September 1910 in the vicinity of Geneva. Lenin arrived there not from Paris, but from the island of Capri, where he met Gorky. According to the memoirs of Elizabeth K., Vladimir Ilyich spoke of the famous writer far from unambiguously: "Lenin spoke about Gorky with sympathy, but at the same time with undisguised irony. He told me how he went fishing with Gorki. Boat with two sailors. One rowing. The other puts the worm on the hook and gives the bait to Gorky, who has only to cast the line into the water. When a fish is caught, the sailor takes it off the hook, and so on all the time ... Lenin said, jokingly, that this is how the Russian landowners in serfdom fished with their servants.

It is curious that one of the later heirs of Lenin as head of the Soviet government, Alexei Nikolaevich Kosygin, fished in exactly the same way. He also caught in the commandment

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nye reservoirs, where the fish itself constantly jumped on the hook, and therefore fishing did not represent any sporting interest. The Soviet premiers in terms of "fishing with servants" gave odds to the Russian landowners! By the way, Lenin's irony about Gorky's fishing could also be caused by envy. After all, as we remember, in Shushenskoye, luck in fishing did not accompany Vladimir Ilyich, and he did not like to lose even in small things.

Elizabeth K. felt that her lover and "petrel of the revolution" had some kind of common secret: "Lenin must have loved Gorky. But there was undoubtedly something hidden from the uninitiated that bound them together. (Later I found out that Gorky was the custodian of certain sums that belonged to the party, but of an obscure origin: money,

- obtained by expropriations, etc.) Lenin was very

dissatisfied with the "ideological" environment of Gorky, who, in his opinion, was too connected with the "revisionists" of orthodox Marxism, among whom some wanted to correct Marx's theory by mixing in the "petty-bourgeois" ideas of some German and Austrian philosophers, while others (Lunacharsky) went even further and wanted to turn Marxist socialism into a new religion."

Lenin, of course, had money secrets, and not only in relations with Gorky, through whom, in particular, 100 thousand rubles were received from Savva Morozov's inheritance. It was an insurance premium in the event of the death of a millionaire who shot himself at Cannes on May 26, 1907. Savva Timofeevich bequeathed this money to Gorky's wife, M. F. Andreeva, who handed it over to the Bolsheviks Lenin, Krasin and Bogdanov. However, the publication of party literature and the maintenance of professional revolutionaries who were not working anywhere cost a pretty penny. Money was needed all the time.

In general, no political party without prior

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Sufficient funding costs nothing in practice, no matter how attractive its slogans are to the masses. And to get money for the revolution, all means were good. For example, the Bolsheviks managed to obtain a significant part of the inheritance of Nikolai Pavlovich Shmit, a furniture manufacturer and nephew of S. T. Morozov, who sympathized with them, by methods that were more suitable for marriage swindlers. Schmitt himself was arrested in connection with the December armed uprising in Moscow and committed suicide in prison in February 1907. His two heir sisters Ekaterina and Elizaveta married the Bolsheviks Andrikanis and Taratuta, to whom Lenin set the task of transferring Shmitov's money to the disposal of the party,

Victor Taratuta exemplary fulfilled the order. On February 21, 1909, his wife Elizaveta handed over to the Bolsheviks all the money and shares inherited from her brother, which was formalized by a special protocol of a meeting of the expanded editorial office of the Bolshevik newspaper Proletary in Paris under the chairmanship of Lenin. But Andrikanis convinced his underage wife Ekaterina that it would be much better to keep Schmitt's capital and live comfortably on it in the glorious city of Paris. On this occasion, Lenin dictated a letter to Inessa Armand, which noted that "one of the sisters, Ekaterina Shmit

(married to Mr. Andrikanis), challenged the money from the Bolsheviks. The conflict that arose because of this was settled by an arbitration award, which was delivered in Paris in 1908 with the participation of members of the Socialist Revolutionary Party ... By this decision, it was decided to transfer Schmitt's money to the Bolsheviks. But Andrikanis eventually transferred only a small part of the inheritance to Lenin's party, and when they threatened him with a party court, he announced his withdrawal from the party.

However, the amount received through Taratuta,

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enough for a comfortable life. Lenin received more than a quarter of a million francs, and according to some estimates, even much more than half a million. However, at the beginning of 1910, under pressure from the International Socialist Bureau, an attempt was made to unite the Bolsheviks and Mensheviks. As a result, the money from the Schmitt inheritance was placed at the disposal of the so-called "holders"—the authoritative German Social Democrats Karl Kautsky, Franz Mehring and Clara Zetkin. They were supposed to issue funds to representatives of both factions of the Russian Social Democracy. Subsequently, Lenin tried to achieve the right for the Bolsheviks to use the Schmitt inheritance alone and attracted Inessa Armand to solve this problem. But let us return to the story of Elizabeth K. Lenin spoke with her not only about philosophical problems. The lovers walked in the luxurious alpine nature. Lenin came to his beloved on a bicycle. Being a good cyclist, he also wanted to teach her to ride a bike, but Lisa dissuaded herself by saying that "a lady on a bicycle looks comical and ungraceful." They also played chess. Ilyich was very fond of this game, but it was difficult for Liza. In this regard, Lenin remarked: "Until now, I have not yet met a single woman who could do three things: read and understand Marx's Capital, play chess, and understand a railway guide." Lisa replied: "Capital and chess are boring things, and women don't like boring things. As for railroad signs, women can understand them perfectly, but often pretend that they do not know how, in order to have an excuse to start a conversation with a companion in a compartment. In memory of this conversation, Elizabeth K. kept small chess, in

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which they then played and which Lenin gave her.

Once Vladimir Ilyich and Lisa stopped on the shore of Lake Lemán. Elizabeth K. recalled: "The weather was great. The lake was azure. The air is like a glass of champagne. We were sitting on a rock, above the lake. Lenin suddenly pulled a book out of his pocket and began to read, now and then cursing the author and making notes in the margins and on the cover. He completely forgot about my presence. I got angry and asked: "What are you reading?" "Well, that's not interesting for you." "Then why do you take books with you on our walk that are not interesting to me?" I was so angry that I snatched the book out of his hands. The cover was torn, and a piece of it flew into the lake. "You are crazy! he shouted. This book is not mine. This is book A... He gave it to me to read." "Leave her to me. I will buy another copy and you will give it to your A..." We returned from a walk and the book remained with me for many years. Even now I have kept a piece from the early cover.

What is striking in this scene is that Lisa addresses Lenin as "you", and he addresses her as "you". Most likely, "you" here is caused by the irritation that seized Elizabeth K. when she decided that Ilyich was neglecting her. That is why she addressed him coldly and formally. But, perhaps, it was always accepted with them, because of the difference in age, she is his - on "you", and he is her - on "you".

Krupskaya, of course, knew nothing about these walks of her husband with Elizavets K.. And in general, apparently, she was at that time in Paris, where she and Ilyich moved back in December 1908. Inessa, meanwhile, became more and more the person the leader needed. She translated into French

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his speeches and essays. Armand became secretary of the Committee of the Foreign Organization of the RSDLP. When in August 1910 Lenin, with considerable difficulty, obtained two tickets to the Copenhagen Congress of the Second International, he gave one of them to Inessa. Krupskaya, in an article dedicated to the memory of Inessa Armand, recalled: "In the winter of 1911, she and her children settled in a house next to the house where we lived. Then. We saw each other every day. Inessa became a person close to us. My old mother also loved her very much. Inessa always knew how to get her to talk; it was brighter in the house when Inessa came. Inessa was never indifferent to anything, she always took everything close to her heart.

And in the obituary she wrote even more penetratingly:
"Emigration is a difficult thing. Need, unemployment, the impossibility for the majority to adapt to the revolutionary movement of a foreign country, isolation, longing for lively work broke more than one strength. I have seen how surprisingly quickly many of the comrades who came from Russia, full of energy, dimmed, ran out of steam ... Inessa belonged to the number of people who do not dissolve in the environment, but themselves influence it. And Inessa brought a new stream to our emigrant life. There was not even a shadow of spiritual fatigue in her, she had an ardent attitude to everything, always had her own opinion on this or that issue and ardently defended it ... the soul of a group of Bolsheviks..."

Then, in Paris, Inessa really did not yet know spiritual fatigue. This weariness will appear later, in Russia, after the victory of the Bolsheviks... In the meantime, Inessa sets an example of cheerfulness and optimism to other Russian emigrants. The old Bolshevik G. N. Kotov remembered our heroine like this: "How

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now I see her coming from our Ilyichs. Her temperament struck me then. Despite her fairly solid years, she had a youthful revolutionary soul. It seemed that life in this man was an inexhaustible source. It was a burning fire of revolution, and the red feathers in her hat were, as it were, the tongues of this flame.

A.S. Grechnev-Chernov left a testimony about the same days: "In Paris, not far from Tolby Yak Street, which goes straight to Montsuri Park, lived Inessa Fedorovna Armand, one of the active workers of the party. She rented a room from IP Mazanov, a worker from the Urals, who was in exile. I knew Mazanov from illegal work in the Donbass. While visiting a countryman, I got to know I. Armand quite closely. This was helped by our joint music lessons: I played the violin, and she played the piano, which she rented. She played a lot, had a good command of playing technique and had the feeling of a real musician.

Vladimir Ilyich eagerly listened to our game. He often came to IP Mazanov, whom he knew from exile in Siberia. With Inessa Armand, whom Vladimir Ilyich greatly valued as a worker, he also had friendly ties. Sometimes Nadezhda Konstantinovna also came with him. We played the most varied things: both Chopin's nocturnes and sonatas

Beethoven; they played Mozart, Bach, Wieniawski, Schumann, Schubert, variations of Berio.

Vladimir Ilyich sat down in an armchair behind the piano and listened in silence. Vladimir Ilyich loved music very much and understood it. He admired individual passages from Mozart's sonatas, where chords sounded solemnly and majestically, he was fond of Beethoven's nats, he loved the stormy and temperamental Bach, the calm, soulful music of Chopin, Schubert, Schumann, the high technique of Beth's variations.

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rio. Some things, such as, for example, Chopin's nok turn in E-flat or "Legend" by Venyavs whom, he asked to repeat.

As in the case of Elizabeth K., music played a big role in Lenin's relationship with Inessa Armand. It can be said that his romance with Inessa, an excellent pianist, developed under the captivating sounds of Mozart and Beethoven, Chopin and Bach.

In the summer of 1912, Inessa Fedorovna Armand, together with another party member, Georgy Ivanovich Safarov, went illegally to St. Petersburg to intensify the work of local Bolsheviks on the eve of the elections to the State Duma. She was traveling with the passport of a Polish peasant woman, Franziska Kazimirovna Yankevich. On the way, she stopped at the Zwierzyniec suburb of Krakow, where Lenin and Krupskaya had lived since June 22, 1912. There, Inessa stayed for two days, having received the necessary addresses and appearances from Ilyich. Armand and Safarov arrived safely in St. Petersburg, spent more than two months there, attended several meetings of workers, where they campaigned for candidates approved by Lenin for the Duma. Inessa established a connection with Alexander Armand. From those days, her note to her ex-husband has been preserved: "Thank you for the money sent, they came just in time, otherwise I was completely penniless. I live well, I am very busy, I run a lot and sit at home a little. The weather has been very cold the last few days, and besides, it's so damp everywhere here - in a word, I've caught a bad cold, and I have a fever every other day. I'm taking quinine, and it'll probably be all right in a day or two." With malaria, indeed, everything worked out. But with the police, no.

About the sad ending of their mission, Safarov said this: "On September 12, Comrade Stalin, who had fled from exile, arrived in St. Petersburg. On September 14, I, Inessa, and some others from the Petersburg Committee were arrested. But the organization was already on solid ground.

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feet, and our failure did not prevent Comrade Badaev from being promoted to the position of a workers' deputy in Red Petersburg." A total of 20 people were arrested at the time.

I think that the proximity of two dates, September 12 and 14, is not accidental here. Safarov supported Trotsky against Stalin in the internal party struggle and perished in the waves of terror of the 1930s. It is quite possible that in the memoir article of 1926 about Inessa Armand he wanted to hint that the failure of the St. Petersburg organization was one way or another. associated with the arrival of Stalin. Either Iosif Vissarionovich neglected the secrecy and brought the "tail" to the turnout. Or, in general, Stalin was a secret agent of the Okhrana, talk about which has not ceased for several decades. In the 1930s, Krupskaya wrote much more carefully about the same episode, so that the reader would not have any suspicions about Stalin: "In St. The police were preparing for the elections. On the 14th, Inessa and Safarov were arrested. But the police did not yet know that on the 12th Stalin, who had fled from exile, had arrived.

Inessa was behind bars again. On September 27, during the interrogation, she stated that, as recorded in the protocol, "she came from abroad with the aim of placing her children in educational institutions, she did not recognize her belonging to the RSDLP and refused to give more detailed information about herself." Alexander. Evgenievich Armand paid a bail of 5,400 rubles for his wife and another 500 for Safarov. He knew perfectly well that this money was lost, since the accused would probably hide abroad before the trial. The police had no illusions about this either. They simply thought it would not be superfluous to replenish the state treasury with at least such an amount and considered that Inessa Armand and Georgy Safarov pose a real danger to the authorities only here, in Russia, and not in Paris or Geneva. 20th of March

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In 1913, Inessa was released. She spent spring and summer with her children on the Volga. The trial was to take place on August 27, 1913, but by that time "Inessa was gone. Through Finland, she went to Stockholm, and from there she went to Galicia to Lenin. Her arrival in September came just in time for the Social-Democratic Conference in Poronin. Krupskaya recalled: "In the middle of the conference, Inessa Armand arrived ... Her energy did not diminish, she treated all issues of party life with even greater passion.

(Is it only a party one? - B.S.). We all, the people of Krakow, were terribly glad to see her coming... After the meeting, we lived in Poronin for about two more weeks, walked a lot, once went to Cherny Stan, a mountain lake of famous beauty, somewhere else in the mountains.

In the fall, all of us, our entire Krakow group, became very close to Inessa. There was a lot of kind of cheerfulness and ardor in her. We knew Inessa from Paris, but there. there was a large colony, in Krakow they lived in a small comradesly closed circle. Inessa rented a room from the same landlady where Kamenev lived. My mother became very attached to Inessa, to whom Inessa often came to talk, sit with her, smoke. It became cozier, more cheerful when Inessa came. Our whole life was filled with party cares and affairs, it looked more like student life than family life, and we were glad to see Inessa. She told me a lot during this visit about her life, about her children, showed me their letters, and somehow warmly emanated from her stories. Ilyich, Inessa, and I went for walks a lot. Zinoviev and Kamenev called us the "party of truants". We went to the edge of the city, to the meadow (in Polish - "blon"). Inessa even took a pseudonym for herself from now on - Blonin. Inessa was a good musician, she persuaded everyone to go to Beethoven concerts, she played very well

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many things by Beethoven. Ilyich was especially fond of "Zopae RaPeidie", he asked her to constantly play - he loved music ... |

At first it was assumed that Inessa would stay in Krakow, write out children from Russia to her; I even went with her to look for an apartment, but Krakow's life was very closed, a bit like an exile. There was nothing in Krakow to deploy Inesa's energy, which she had especially much during this period. She decided first to go around our foreign groups, read a number of essays there, and then settle in Paris, there to organize the work of our committee of organizations abroad. Before her departure, we talked a lot about women's work. Inessa ardently insisted on: a broad staging of propaganda among working women, on the creation in Paris of a special magazine for working women, and Ilyich wrote to Anna Ilyinichna about the need to publish such a magazine, which soon began to appear.

It is easy to see that Nadezhda Konstantinovna explains Inessa's sudden departure from Krakow solely by considerations of "revolutionary expediency." Like, Armand, with her colossal energy and extensive plans, was crowded in Galicia.

tsy outback. True, a legitimate question immediately arises: why did Ilyich himself prefer not so brilliant Krakow to brilliant Paris with a large colony of Russian emigrants, where he was surrounded by only a small group of like-minded people? Or did Lenin have less energy, and his plans were not so grandiose? |

He himself explained the move to Galicia (to Krakoz, and later to the very tiny Poronino) by the need to be closer to Russia, to keep in touch with comrades at home. In addition, the majority of the Parisian émigré public did not belong to the Bolsheviks, and communication with the "revisionists" and "opportunists" was no pleasure for Lenin.

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delivered. It was not for nothing that Ilyich cursed them almost with obscenities, both orally and in writing. In general, as we think, he loved "desertion", and the resort places in the Carpathians were ideal for relaxation.

Inessa was a somewhat different person. She was stronger than Ilyich, she was drawn to society, to a big company. And she did not seem to reject closer cooperation with revolutionaries who did not belong to the Bolshevik faction. In the Moscow Security Department, for example, there was intelligence information that Inessa, after returning from Russia in 1913, came into contact with the Socialist-Revolutionaries. Whether this was actually the case, we do not know for sure even today. But what is beyond doubt is that Inessa's departure from Krakow had nothing in common with the reasons to which Krupskaya refers. All her energy, all her passion at that moment, Inessa was ready to direct not to reading essays and clerical writings, but exclusively to one person - Krupskaya's husband and the leader of the Bolsheviks.

Now we can say with confidence: in Krakow in the autumn of 1913, Inessa Armand fell in love with Vladimir Lenin. This is evidenced by her letter to Lenin, written in December 1913. It seems that this was generally the first letter from Inessa Ilyich, which marked the beginning of their many years of correspondence. It is so important that it must be quoted in full:

"Dear, here I am in Ushe Gapiege (bright city (fr.) - B.S.), and the first impression is disgusting. Everything about him irritates—the gray color of the streets, and the well-dressed women, and casually overheard conversations, and even the French language. And when I drove up to Boschcheuaga \$. MisNej, to the Orleans, Parisian memories climbed from all corners, it became so

sad and even creepy. I remembered past moods, feelings, thoughts, and it was a pity, because

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they will never return again. Many things seemed green and young —perhaps this was a step passed, but still it is a pity that you will never be able to think like that, feel like that, perceive reality like that—and you will regret that life is passing away. It was sad because Arosa was something temporary, something transitional, Arosa was still very close to Krakow, and Paris is already something final. Parted, we parted, dear, with you! And it hurts so much! I know, I feel, you will never come here! Looking at well-known places, I clearly realized that never before, what a big place you still occupied here in Paris in my life, that almost all activity here in Paris was connected with the thought of you by a thousand threads. I wasn't in love with you then, but even then I loved you very much. I would do without kisses even now, if only to see you, sometimes talking to you would be a joy - and this could not hurt anyone. Why was it to deprive me of this? You ask me if I'm angry that you "spent" the breakup. No, I don't think you did it for yourself.

There were many good things in Paris and in relations with N. K. In one of our last conversations, she told me that I had become dear to her and close only recently. And I fell in love with her almost from the first meeting. In relation to her comrades, there is some special charming softness and reliability in her. In Paris, I really liked to come to her, to sit in her room. It used to happen that you would sit near her table - first you talk about business, and then you sit up, talk about the most diverse matters, maybe sometimes you tire her. I was afraid of you at that time more than fire. I would like to see you, but I think it would be better to die on the spot than to enter you, and when for some reason you entered N.K.'s room, I immediately lost myself and became stupid. Always wondered and envied the courage of others,

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who came directly to you, talked to you. Only in Longjumeau and then the following autumn, in connection with transfers, etc., did I get used to you a little. I so loved not only to listen, but also to look at you when you spoke. Firstly, your face is so animated, and, secondly, it was convenient to look at, because at that time you did not notice it. I'm still sad and terribly creepy because I'm afraid

Tamara.

Yes, I'm terribly afraid of Tamara. Her death is a horror which I cannot fully overcome, and which, at the same time, has something attractive. Ongoing trains have the same effect on some people - both scary and pulling. And the most terrible thing is that sometimes the thought occurs to me that, although unwittingly, I am a little to blame for her death! I can't quite get rid of this feeling, and now I'm so seized by it that I can't resist, I want to tell you how it was. If you don't think it's boring, don't read it, s'ez(egyep4i (agreed (fr.). - B.S.) (for convenience, crosses are placed at the beginning and end), but now I really want to talk about it.

We met Tamara in Paris. And somehow they immediately became attached to each other. She visited us every day, spent whole days with us, became a member of our family, something like the eldest daughter or the youngest, very beloved sister. She was much younger than I, and there was undoubtedly a lot of motherliness in my feeling for her. She was very lonely and loved my caresses - I remember often even asked me to caress her, and I caressed her just as I caressed my children. There was undoubtedly an element of admiration in her attachment to me. We really enjoyed spending the evenings together. The children would go to bed, Savushka was sitting in her room, and there was complete silence in the house. We sit in my room - more often she is in my armchair, and I am on the carpet, close to her, sometimes vice versa - and we talk

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Rome, we talk about a wide variety of things, sometimes until late at night. Either our conversation was of a very intimate nature - we talked about our own lives, then we argued or talked about a wide variety of issues. She was smart and, perhaps, even a talented person. I don't know if there are such conversations between men, but I assure you, it's very good. These conversations brought us closer and closer.

But one day the harmony was broken. I remember very well the setting in which it happened. The children and Savushka were visiting, she and I were alone in the house. It was winter twilight, the stove was heating, and we opened the stove doors to make it warmer. She was squatting in front of the fire, and I was next to her on a basket. They talked about what the life of a social democrat should be like. She assured that the Social Democrat must renounce everything—from love, from the family, must know only business, live only for it. It got me very excited. And not only because I am opposed to asceticism and consider it now useless for the cause, but also because it seemed to me that in

her lips are only words. With our Russian intelligentsia, words and even convictions very, very often diverge from deeds. Ideas, words are always magnificent and the most advanced, but deeds are often miserable, if not worse. This, perhaps, to some extent, to a small extent, let's say, is what our Social-Democratic intelligentsia suffers from. I know that this is historically explicable, that this is the misfortune of our intelligentsia, etc. I know, but still this feature is especially repugnant to me. It was very painful for me to see a hated trait in Tamara. For me, it was a stain that disfigured her whole image, which I really wanted to erase and destroy as soon as possible. From that day on, peace between us ended. I did not miss an opportunity to reproach her, I caught her in every word, in every deed, I repeated: here are your words, but here are your deeds, you say, everything must be sacrificed, but she herself needlessly

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sitting abroad. I did not spare ridicule, I think, really, I was merciless. Conflict followed conflict, and because we loved each other, we were very hurt, but the more passionate, the more irritable our disputes became. And Tamara was looking for more and more new arguments, trying to justify her opinion better. This opinion became all conscious

her, what, perhaps, was only a vague girlish dream, gradually turning into a solid principle. She now believed that this was the only way to live. She wanted to prove to me and to herself that she would put it into practice.

And now came the decisive moment of verification, a test of strength, the moment when the word had to be turned into deed. Tamara decided to go to Russia. But there lived in Paris a man whom she loved, a settler who could not go to Russia with her. A severe conflict arose - either stay with your loved one and lose self-respect, faith in yourself, or lose your loved one. And, it seems to me, this conflict broke Tamara. And who knows, if it were not for me, if it were not for my intervention, the vague dream would have remained a vague dream, it would never have grown into a conviction, there would have been no conflict. I failed to understand that Tamara was a beautiful, but delicate, fragile flower, to which life was already too harsh, which needed only to be cherished and caressed, it needed to be carefully nurtured. Then he might have grown stronger and become viable. I'm so afraid that I only helped life strike. Because, I assure you, I loved her so much. When this thought occurs to me, and it came in Krakow, I am horrified - I hate myself.

Was with Nick today. You. I found Kamsky with his family and Igolkin, who had just returned

from America and scolds her for what the world is worth. Tells a lot of interesting things. They called me here the disappeared Gioconda. And the opinion is substantiated

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very long and funny. Tomorrow there will be a meeting of the KZO. I am thinking here of reading the report on the conference before the group, and I would like to ask you for advice on secrecy, what can be said and what cannot. For example, is it possible to speak of organizations and, pointing out the variety of organizational forms, directly indicate - in Moscow one way, and in St. Petersburg differently, and is it possible, for example, to say that an organization rests on such and such legal organizations (trade unions, singing societies, cooperatives, etc.), or it is non-conspiratorial, etc. I will be grateful for any advice and guidance that you will send me regarding the report. Just answer quickly. By the way, they are to me. they said that there was news in the newspapers (or perhaps this rumor comes from Rubanov) that during a conference organized by M. B. (International Bureau of the P International. - R. S.), some kind of commission consisting and Huysmans, will play the role of an arbitration court, or what? Is it true? One more thing I ask you. When you write to me about business, somehow mark what you can talk about and what you can't talk about. And sometimes you want to say something and you don't know how you look at it. Igolkin, by the way, takes an amusing position. He is neither in our group, nor among the conciliators (he does not like the latter very much). He apparently loves you personally, but he sees some merit in the fact that he can still stand against you. Here, they say, I am such a strong man, I do not succumb to Lenin himself. I think there's a lot of flattering in that attitude, but it's funny nonetheless.

Well, dear, that's enough for today - I want to send a letter. Yesterday there was no letter from you! I am so afraid that my letters do not reach you - I sent you three letters (this is the fourth) and a telegram. Haven't you received them? On this occasion, the most incredible thoughts come to mind. I wrote

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also to N.K., brother (obviously, Boris Armand. - B.S.), Zina (Social Democrat Zinaida Lilina, wife of Lenin's closest friend and comrade-in-arms Grigory Zinoviev. - BR.S.).

Did no one get anything? Tough you. kiss. Your Inessa.

After reading this letter, it becomes quite obvious: Inessa Armand loved Lenin very much. He was also not indifferent to a fan in love. But did Lenin love Inessa? I think then, in 1913, not yet. Otherwise, why did he insist on parting, did not answer letters? After all, Inessa was ready to stay, if not in Krakow, then at least in the Galician resort of Arosa, not at all for revolutionary work, but only in order to be close to the object of her love. But Ilyich was adamant and insisted on Inessa's departure to Paris - to the place where their first meeting took place. Then, in 1909, and later in Longjumeau, Armand was not yet in love with the Bolshevik leader. Or rather, she thought so. But in fact, she already loved him at that time. After all, she confessed in a letter: "At that time I was afraid of you more than fire ... It seems better that I would die on the spot than to enter you."

Generally speaking, you can set the exact date of the only one. surviving letter from Inessa Lenin. She notes that she wrote the letter in December 1913, on Saturday and Sunday. Since there are no New Year's greetings in the letter, it can be assumed that it was not written on the last New Year's Eve Saturday and Sunday, on the 29th and 30th (according to the new style - the Gregorian calendar). Meanwhile, out of the three letters mentioned by Inessa and one telegram, at least Vladimir Ilyich received the telegram. And he even answered her with a telegram: "Now I received a telegram and changed the envelope that was assigned to A ... (no doubt, to Arosa. - B. S.)

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What about CO? After all, this is a shame and a scandal! Until now, there are not even proofreadings. Ask and make sense, please.

No. "Woguan5," where Kautsky said the filthy phrase that there is no party... - No. 333, 18. KhPI. 1913. We must get it ... and organize a protest campaign.

There is no doubt that Lenin sent the telegram in reply shortly after December 18, 1913, the day when the issue of the newspaper came out with Karl Kautsky's speech that provoked his anger at the session of the International Socialist Bureau. While working on the letter, Inessa had not yet received Lenin's telegram. This means that she wrote the letter on those Saturdays and Sundays that fall between December 18 and 29, that is, December 22 and 23. And it was to this letter that Lenin's answer was preserved (albeit not completely), the compilers of the Complete Works dated late

December 1913: "Stupid and idiotic are those people who were "frightened" by their trusted representatives (we are talking about revolutionary-minded workers who, according to Lenin, were supposed to carry out communication between the Central Committee and social democratic groups in Russia. - B.S.), as things supposedly "hurtful" for cells. So, there are no cells, if they want trusted persons!

Comedians! They are chasing the word, without thinking about how devilishly complex and cunning life is, giving completely new forms, only partly "caught" by us.

For the most part (99%; from the bourgeoisie, 98% from the liquidators, about 60-70% from the Bolsheviks) do not know how to think, but only memorize words. Memorized the word: "underground". Firmly. They can repeat. They know by heart.

And how it is necessary to change its forms in a new environment, how to re-learn and think for this, we do not understand this.

Summer meeting 1913 (abroad) - decision

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but: overcome 7-ku. The campaign of the working masses in the autumn of 1913 - the majority is for us!! The "circle" of "trusted persons" (no choice from the cells!! Guard! - shout Antonov, Isaac & K) decided - the masses HAVE DONE.

How to do it? But you need to learn to understand this "cunning" mechanics. This could not have been done without the underground and the cells. And this could not have been done if there had not been new and cunning forms of the underground and cells.

I am very interested in whether you will be able to explain this to the public. Write more.

Got | copy. "Worker's Companion". 5000 copies have separated! Hooray!! Grasp the women's magazine with great energy!"

It is a pity that neither the beginning nor the end of the letter has been preserved. And it is unlikely that we will ever find out who seized the pages: either the children of Inessa when transferring the letter to the archive, or the vigilant employees of the archive themselves, in order to avoid possible gossip. One thing is clear: the surviving part of the letter is an answer to Inessa's questions related to illegal work and conspiracy. But more interesting for us are Lenin's revelations about kisses and parting, and, quite possibly, comments about the tragic history of the obscure Russian social

Democrats Tamara, I'm afraid, are lost forever. It is characteristic that Vladimir Ilyich wrote very businesslike letters to a woman to whom he was not indifferent. According to Valentinov, Lenin's love for Armand could be reduced to a kiss "between the talk about the betrayal of the Mensheviks and the resolution stigmatizing the capitalist sharks and 'imperialism'." Judging by the letters, this was the case in 1913. And even, most likely, then Ilyich and Inessa generally dispensed with kisses. Inessa Lenina already loved. Her letter is a letter of a passionate, for the first time truly in love girl, like a letter

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Pushkin's Tatyana. Reading it, you forget that Inessa is already over forty, that she was married twice and loved her husbands. And you do not immediately pay attention to some details, as if proving that our heroine, shortly before the first serious showdown with Lenin, had a short affair that left its mark.

It seems to me that before the revolution, Inessa experienced the same feelings that she had for her friend Tamara and which people have for trains rushing towards them - "it's both scary and pulling." And she probably had a similar attitude towards the leader of the revolution. Lenin, like a magnet, attracted Inessa. But something, subconsciously, pushed her away from Ilyich. As then, in Paris, when, by her own admission, Inessa was afraid of Lenin "more than fire."

I repeat that, unfortunately, we do not know who Tamara who committed suicide was. We don't even know if this is a real name or a party nickname. And here is the identity of the resident. in Paris, in the same apartment with Inessa Savushki, it is installed exactly. This is the Russian Social Democrat Yakov Davidovich Zevin, who had the party nickname Savva. He was among the pupils of the school in Longjumeau and then still stood on the Menshevik positions. Later, at the Prague Party Conference in January 1912, he had a heated discussion with Lenin, defending the rightness of Plekhanov, but, convinced by the arguments and the personality of the Bolshevik leader, after the conference he switched to Bolshevik positions. The police never found Savva's real name. But a police description of his appearance, made by one of the agents at the party school in Longjumeau, has been preserved: "Savva, according to his convictions, a Menshevik party member of the Plekhanov persuasion; worked at one of the large factories near Yekaterinoslav; Jewish by nationality, but does not look like one in his

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appearance; the son of a shopkeeper or tradesman, completely out of touch with his environment; a native of one of the small towns near Yekaterinoslav (in reality - in the Mogilev province. - B.S.); before going to school, he managed to serve a term of administrative expulsion in the region of the Vologda province; speaks Russian well and resembles a traveling salesman in appearance. And here is a portrait painted by another agent, already at the Prague conference: "From Yekaterinoslav (i.e., a delegate from the Yekaterinoslav province. - B.S.) - "Savva", he is also "Savka", a Menshevik Social Democrat, about 21-23 years old, above average height, full, very beautiful appearance, full ruddy face without vegetation (later, on his return to Russia, Zevin grew a mustache and beard. - RB.S.), fair blond; a worker, but without a definite profession, a student of the last school of party propagandists and agitators in the town of Longjumeau, skillfully wields a pen; Russian by nationality, depending on the costume, he can be mistaken for both a worker and an intelligent person (the appearance of Savva was really deceptive - he, a purebred Jew, was often mistaken for a Russian, especially since he spoke Russian without accent. - B. S.); an ardent admirer of Plekhanov, with whom he is in direct correspondence; delegated by the local group."

At the conference, disagreements with Lenin literally brought Zevin to tears. The same agent reported: "Voting in the early days for all the resolutions that were passed (reflecting the point of view of the Bolsheviks. - B.S.), he received some kind of personal letter from Plekhanov and immediately filed a statement that he did not consider the real conference of the all-Party, declines responsibility for the nature and result of its work and intends to continue to attend only as a delegate authorized by the organization in order to

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subsequently have the right to make an appropriate report on the spot.

Since "Savva", in addition to his statement, also asked for the right to vote on the merits of such, "Lenin" put to a vote the question of whether to allow "Savva" to speak, and whether the conference generally recognizes the admissibility of such statements. The majority of the conference denied "Savva" the right to vote, his appearance was only taken into account, and the fundamental inadmissibility of such a character was recognized.

Tera performances in general. Savva, who did not expect such a decision, could not stand it and here cried."

Yakov Davidovich undoubtedly had a sincere and sensitive nature. And ended tragically. Upon returning to Russia, he worked in the Bolshevik organization in Baku. Here he made friends with the brief Social Democrat Nadezhda Nikolaevna Kolesnikova, who became his wife. He was arrested, exiled, after February 1917 he moved to Moscow, worked in the Moscow City Council, returned to Baku in August, was People's Commissar of Labor of the Baku Commune. On September 20, 1918, Zevin was shot as part of 26 Baku commissars. He managed to send his wife with two children to Astrakhan by the last steamer.

Fantastically intertwined human destinies. Already after the death of her husband, Kolesnikova became friends with Krupskaya, and from her Nadezhda Konstantinovna and Vlady Mir Ilyich. learned about the death of Savva, whom they knew well from school in Longjumeau and the Prague Conference. Subsequently, Nadezhda Nikolaevna headed the Krupskaya Pedagogical Academy for some time. And Zevin's son Vladimir became one of Lenin's biographers.

Nadezhda Konstantinovna warmly recalled Savva: "The excited face of Savva remained in my memory (at a conference in Prague. - B.S.) ... In Longjumeau

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Savva was always cheerful, very much. balanced, and therefore I was so struck by his excitement. Although, I note, in Longjumeau Zevin was ill with typhus, but still did not fall into despondency. Another thing is Prague, where Yakov was shocked by the obstruction set up by his party comrades. And Nadezhda Kolesnikova testified: "Zevin subsequently always spoke with admiration about his stay in the party school. He said that these were the happiest days in his life: the opportunity for 4 months of almost daily communication with Vladimir Ilyich, his lectures on the practice of party work - all this left an indelible impression. I think that after all, it was not Lenin's lectures, which were yet to come: a sharp clash at the Prague Conference, but a meeting with Inessa Armand made his stay in Longjumeau the happiest time in Savva's life. A tall, ruddy blond, "very beautiful appearance", young, and even looking younger than his years (in Prague, Yakov was not 23 years old, but full 27), fell in love with the recognized beauty Inessa. She is 10 years older than him, but also seems younger than her age. And Inessa is a very kind person. Caring for a typhus patient

comrade, helps Savva, who does not know French, to fit into local life. And love arises. The way Inessa writes about Savushka in a letter to Ilyich proves that Yakov became a close person to her and took care of her children. And the very name of Zevin is mentioned here in the context of disputes with Tamara about whether a revolutionary should give up love, family for the sake of business. And in this dispute, Inessa acted as a staunch opponent of asceticism. Most likely, at that moment, the feeling of love was not alien to her. Only then she loved not Lenin, but Savva. It is possible that due to the age difference, Inessa's love for Zevin, as well as for Tamara, acquired a maternal connotation.

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Love for Lenin, which subconsciously arose back in Paris, seized Inessa later, already in Poland. However, the heart of Vladimir Ilyich at that time, it seems, was occupied by another. But not Nadezhda Konstantinovna. And it was not out of fear that a banal love affair would undermine his authority in the party that Lenin "brought a parting" with Armand. Moreover, for the founders of Marxism themselves, as well as for their prominent followers, adultery was quite common. In February 1929, the German communist and comrade-in-arms of Armand and Krupskaya in the international women's socialist movement Clara Zetkin wrote to the director of the Marx and Engels Institute David Borisovich Ryazanov: "I learned about the existence of the son of Karl Marx and Helena Demuth as an indisputable fact from no one else, as from Karl Kautsky himself. He told me that Ede (Eduard Bernstein. - B.S.) told him that it had become clear from the correspondence that Marx was the father of an illegitimate son... In one of the letters, Marx warmly thanked Engels for the friendly service that he rendered it to him, recognizing himself as a father before his wife. Kautsky met Marx's son during his stay in London. In his opinion, this is a simple young worker, apparently not having inherited even a shadow of his father's genius. He, according to Klutsky, is uneducated and untalented... Engels was not interested in his imaginary son, he was brought up by strangers. Neither Marx nor Engels paid him any attention. Parvus also spoke about this. During a stormy scene with his wife, he referred. in the form of a "justification", as Tanya Gelfand told me indignantly, that even Marx had an illegitimate son. Len chen Demuth was a servant in the Marx family... "Reviews" about who was the father of Louise Freiberger's first daughter - Victor Adler, Bebel or

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Engels, I ask you to keep it in strict secrecy. The Freiburger family is still alive, as are Adler's son and Bebel's daughter, and I know that at that time they suffered greatly from gossip... There are more serious questions for the researchers of Marx and Engels..."

Lenin had no illegitimate children, as well as legitimate ones, as far as we know. True, there is a legend that Inessa Armand had another sixth child - from Ilyich, and that allegedly even his grave in Switzerland has survived to this day. On this occasion, the writer Larisa Vasilyeva reasonably remarked: "Is it really written on the grave that he is from Lenin?" The legend will remain a legend. But one can, of course, fantasize about which of his friends Lenin would ask to speak to Krupskaya as the imaginary father of his illegitimate child. Ilyich's closest friend, as you know, was Grigory Zinoviev. But he himself had a wife. I don't remember bachelors in Lenin's environment ...

It is not known whether Vladimir Ilyich knew about Marx's illegitimate son. If he knew, he could refer to the example of the creator of Capital in the event that Krupskaya staged scenes for him about Inessa Armand or Elizabeth K. However, Nadezhda Konstantinovna probably knew nothing about K.. And whether there were explanations between the spouses at the expense of Inessa, we do not know for certain ...

Undoubtedly, the leader of the Bolsheviks had warm feelings for Armand. But then he was not in love with her yet. Because he continued to love Elizabeth K. And still wrote letters to her.

Lisa recalled that Lenin's letters from Paris "were always very friendly, but often had an instructive tone. It was evident that they were written by a person accustomed to "lead" others. Even in relations with his beloved women, Ilyich does not

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could get rid of mentoring. The ineradicable need to lead, to educate real Social Democrats from his correspondents, manifested itself in Lenin's letters to both Inessa Armand and Elizaveta K. In November 1910, he wrote to Lisa: "I will tell you my opinion about Leo Tolstoy. I have always been of the opinion not to linger on depressing thoughts, but by an effort of will to put them aside for the time when I must act, no matter how important

they had no direct personal significance, and it seems to me that such a skill can be achieved ...

Tolstoy's "Exodus" wonderfully embellished and completed his life, as a successful finishing touch, because it was the only reproach leveled at him that he lives in spite of his preaching. And the "countess", nevertheless, dragged his body by force into the house, and did not agree to put it under the "poor tree"; persistent lady! At the same time, I find that no one should strive to imitate Tolstoy in their life; he has his own fate, each of us has his own lot. As in Zhukovsky's poem about crosses: a person tried and tried all kinds of crosses - large and small, expensive and cheap - everything was beyond his capacity; I finally found one that I could deftly carry: it turned out to be my own cross, which I used to wear and which I thought to get rid of. It's a pity, but it was time for Tolstoy to die - and how successfully he did this finale ... "

The idea that everyone should carry their own cross constantly haunted Lenin when he talked with Lisa. He really needed the woman he loved to be ready to share this cross with him. Feeling and duty had to be in a state of harmony. And Lenin's beloved was required to accept him completely, as he is, with these slightly eerie arguments about the death of a genius, which "remarkably decorated" his life!

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Reasoning, by the way, consonant with the thought of Friedrich Nietzsche: "In your death, your spirit and your virtue must still burn, like the evening dawn on earth, or death has failed you badly." Elizabeth K. clearly did not accept Lenin's cynicism. She commented on the letter about Tolstoy as follows: "There is no need to interpret this letter from Lenin in a fatalistic sense. Lenin was absolutely not a fatalist. He only wanted to say that the individual destinies of people are not similar to each other and that since a person himself has chosen his "cross", one must be able to carry it to the end, that is, to persevere in the effort begun, tirelessly. Therefore, in another letter to Lisa, Lenin wrote that Marxist spouses Paul and Laura Lafargue committed suicide in December 1911 (Laura was the daughter of Karl Marx): "I will tell you that I do not approve of their suicide, because he could still write and act (the Lafargues committed suicide with themselves, having come to the conclusion that old age no longer allows them to continue working for the cause of the revolution. - B. S.); had the means to live and did not burden anyone with his existence; and, if he could not actively act, then he could still be a spectator of life and

give advice to a wise man, wise in life. In this regard, they had not so long ago predecessors - Gumplovich (a well-known Austrian sociologist. - B.S.) with his wife; but with those it was more justified, because they suffered from incurable and painful diseases (cancer and blindness, it seems). Elizabeth K. did not like such a prudent, rational attitude to matters of life and death. It can be confidently assumed that Inessa Armand was not delighted with such arguments of her beloved Ilyich. After all, the world of feelings meant a lot to her, and she experienced the death of loved ones very hard. Elizabeth K. very well felt the flaws in the spiritual world of Lenin. And her words are worth listening to. After all, just like she, Vladimir Ilyich

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probably only Inessa Armand knew. Even Krupskaya, I'm afraid, her husband's soul was not accessible to such an extent. Lisa boldly destroyed the iconographic image of her former lover: "The official biographers of Lenin weave a "gilded legend" around his personality and attribute to him the most rare and subtle spiritual traits. I knew him well and I have reason to think that he was frank and sincere with me (since in general this man - an Asian not only in appearance, but also in a character full of cunning - could be sincere). I never noticed in Lenin the slightest fascination with anything that went beyond the strict limits of his political interests. He was interested in philosophy, but only as a kind of spiritual gendarme, tasked with catching and exposing violators and criminals who allow themselves to be smuggled pseudo-Marxist contraband into the party. When he sent me his book on "empirio-monism and empirio-criticism" (meaning Lenin's only philosophical work, "Materialism and Empirio-Criticism" - B.S.), this book did not interest me. I gave it to read to a specialist in the history of philosophy I know. He had a lot of fun reading the book and said: "This funny author explains the "delusions" of so-and-so (it was about some famous philosopher, I can't remember who exactly) by his social origin and profession - the philosopher was, he seems to be a bishop (no doubt, he meant Bishop George Berkeley, whom Ilyich subjected to destructive and unjust criticism - R.S.), - and at the same time he admires one materialist. He does not know that this latter became famous, among other things, by proposing to elect the crown prince a doctor "honoris causa" (honorary doctor. - B.S.) of one of the universities of Germany, motivating his proposal by the fact that the very fact of birth in family

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The Hohenzollern already gives the crown prince a natural right to the highest degree in science and philosophy." I did not fail to tell this to Lenin. "It doesn't matter!" he replied.

Lenin, according to Elizabeth K., read a lot, but rather superficially, primarily from the point of view of political preferences and needs. From Hamsun I read only "Hunger", I loved Chekhov, but I read almost exclusively his humorous stories, "for entertainment and recreation", and did not read much more serious and profound stories and plays. Sometimes Lenin's ignorance in certain areas of culture simply shocked Elizabeth. One day she sent him a postcard with a reproduction of Leonard's Gioconda. In a reply letter, Vladimir Ilyich asked: "Write down who Dzhiokon was, right? I can't tell from her appearance and costume. I know that there is such an opera and, it seems, the work of D'An nunzio? But I don't know what it is." Lisa decided that William Frey was playing a prank on her. However, in one of the following letters, he reminded: "Despite my request, you did not write me anything about Gioconda. Write down who she was. Do not forget".

Lisa's testimonies are very consonant with the recollections of V. A. Obolensky, already familiar to us, who wrote about Lenin: "He was so absorbed in socio-political issues that he never talked to us about other topics. I can't even imagine him talking about poetry, painting, music, even less about love, about the complex spiritual experiences of a person, and even more so about any everyday little things that are not related to conspiracy.

As we have seen, Illich could talk with the woman he loved about poetry and other abstract topics, but the conversation still, in the final analysis, returned to the problems of the revolution and Marxism.

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So Lenin's love for music turned out to have revolutionary overtones. Once Elizabeth K. found out why her lover was so partial to the 3rd movement of Beethoven's Pathétique Sonata, which she often played at his request. It turns out that at the beginning of the third part, Ilyich found similarities with a revolutionary song - the anthem of the Jewish Social-Democratic Party "Bund". Elizabeth K. even preserved the notes of the Beethoven sonata, where Lenin

He marked the place he liked with a pencil.

When Liza was about to go to the Sorbonne and write a work on the aesthetics of human speech, Lenin wrote to her: "What are you doing - you don't want to hit art! Aesthetics is like "idealism"! Don't put too much pressure on her." Although Lenin was still against associating all the phenomena of life with the class struggle. In the spring of 1911, he wrote to Elizaveta K. regarding an article by Bogdanov: "Here is an example of the vulgarization of Marxism by dragging the class struggle by the ears to anything. It's like the way Moskovskie Vedomosti once mocked the congresses of zemstvo doctors: a report on high stoning is read, and in the final conclusions the speaker says: so, Russia needs a Constitution. If the class struggle is thrust everywhere like Bogdanov into the tales of ghouls, and Lunacharsky into aesthetics and literary criticism, then he will thrust it into everyone's teeth and become sickening to the point of nausea. The words are absolutely correct. The only trouble is that after coming to power, Lenin and his comrades-in-arms did not leave a single sphere of activity without supervision. point of view of "usefulness to the cause of the proletariat".

One day, Elizabeth K. asked William Frey, slightly coquettishly, "You must admit that you are not entirely sure of me. And, in fact, why couldn't I be a "guard"? Admit it, you even suspected me. Pe-pe told me that you

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they asked him if I was a spy..." The interlocutor laughed in response: "To each his own. There are women who fit into politics. And others - not at all. And it was Chekhov who said about such people: "A woman involved in politics is like a mad canary."

In connection with this maxim, Lisa reasonably suspected that at heart Lenin was not a feminist at all, although in the interests of the revolutionary struggle he propagated the complete equality of women, including in the field of politics. Of the three women close to him, Vladimir Ilyich clearly classified Krupskaya and Armand as those who could be involved in politics. And Elizabeth K. considered Chekhov's "mad canary". In her memoirs, Lisa summed up Ilyich's attitude to the women's issue as follows: "I do not think that Lenin was a feminist in the usual sense of the word. Theoretically, of course, he was an orthodox Marxist, for equality. But he was too much of a man to truly believe that. In any case, he always spoke of women with undisguised irony. True, with the same

ironically, he spoke of men as well. He certainly had delusions of grandeur, and everything he saw around him seemed to him not big enough ... in comparison with his social democratic ideal or with himself? Right,. Don't know".

Once, on the basis of the women's issue, Lenin and Elizaveta K. even quarreled. This happened when discussing the conflict that arose on the island of Capri. There Gorky, Lunacharsky and Bogdanov organized a school for workers. And the wives of the school leaders quarreled among themselves "on ideological grounds" and dragged both lecturers and listeners into the quarrel. According to Lisa, Lenin "displayed great disrespect for 'spouses' who interfere in party affairs. I was touched by this, and some time later I wrote him a letter in which I poured

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his deep surprise at what he is. Social Democrat, denies "spouses" the right to do the things that their husbands do." Lenin's answer was condescendingly ironic and a little irritated: "With considerable effort, I overcame my disinclination to polemicize about the "bad egg" - because of petty principles and because of jokes, start squabbling squabbles. But that's the way it should be: for the first and last time, I "raise the glove". I do not understand the meaning and purpose of your fervent message. Is it because of foreign boredom ... It is strange to me that you write so solemnly: "in our midst", "with us" ... Yes, after all, the most venerable Vasilisa Yegorovna, the commandant of the Belogorsk fortress from the Captain's daughters, when for her Ivan Kuzmich she ordered that Prokhorov and Ustinya be taken apart and both punished, and did all sorts of other things. So there is nothing new here. However, I have no objection in essence and, on the contrary, I consider such a return to the traditional view to be commendable. Some time earlier, on the contrary, I had to argue repeatedly with several "us" - "persons of female origin", in the elegant expression of deputy Timoshkin, who. he insisted to me that marriage does not in the least change their position and relations, both with others and with their lesser "half." All, however, who heatedly argued on this topic, very soon passed on to the most ancient view, summarized briefly but vividly by the popular saying: "a husband and a wife are one Satan" - and this, for my part, I find very deserving of encouragement - with a small only difference from the "ingenuous commandant's wife: you can be responsible for your husband and "appear at meetings" and even "voice", but with one caveat: with his knowledge and consent

this, on his behalf and under his responsibility -

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in the same way as for a case entrusted to a lawyer and lost by him, his principal is paid. As for the "bureaucratic regulations and restrictions", I don't understand why they got here, except for the biting of expressions and a hairpin prick. But that won't get me through! - my skin is quite tanned, I accept indifferently and calmly any "de parlais style" (style of speech (fr.). - B. S.). By the way, I'll mention that everyone writes through "yat", and not through "e", that's how excited you were when you wrote a combat message. And then I wish to calm down and not start "storms in a teacup". It is not worth wasting time and nervous energy on this.

After reading this letter, Liza immediately realized that Lenin looked at the role of women in the family and society quite traditionally and was suspicious of the independence of the "weaker sex". A woman can also participate in the revolution, but only under his, Lenin's, and other Bolshevik men's tactful guidance. Today's feminists would probably call Vladimir Ilyich "male chauvinist

stoma."

Lenin and Elizaveta K. tried to draw into the secret. work. Several times she carried out instructions from Ilyich. Until the next incident happened. One day, Lenin asked if Liza had any acquaintances in St. Petersburg with children who could be sent a package of toys from abroad. After receiving an affirmative answer, he gave her an address in Switzerland. There, Lisa received children's cardboard cubes, from which she had to put together alpine landscapes. By chance, she found three copies of the illegal Rabochaya Gazeta inside one cube and understood why Ilyich had suddenly become inflamed with love for children. "When I saw Lenin again," Lisa recalled, "I told him about my discovery and noticed that he should have warned me what kind of "toys" he was talking about,

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because if the same discovery were made by the tsarist customs officers or policemen, then the friends to whom I was supposed to send the "cubes" could be in big trouble. It doesn't matter, Lenin replied. "It's even useful. In prison, you become a real revolutionary." "Perhaps, but still I should have been warned." "But you yourself asked me to give

you the opportunity to be a useful party. And now you're unhappy! Here's a coward!" And from that day on, Lenin no longer contacted me on any "secret" matters.

The beloved made it clear to William Frey that she did not want to live by the principle: the end justifies the means. Lisa recalled: "His two traits were ... immense pride and great distrust of people. Was HE an "immoralist"? I think that the ordinary - let's say "bourgeois" - concept of morality is not applicable in this case, because this very concept was alien to him. "Revolution" and "Party" were the only great passions of his life, but he looked upon himself as the leader of this revolution and this party. To achieve the triumph of the party, which he instinctively mixed with his own triumph; to arrive at the victory of the revolution, which he confused with his own personal victory, all means seemed to him good. And to this revolutionary and, at the same time, personal activity, he mercilessly subordinated everything else. All those who did not agree with him on anything were, in his eyes, enemies of the "cause", and he hated them not only as personal opponents, but also as beings harmful to the revolution and subject to destruction. Hence his frantic and rude polemics, and his so light and final breaks with those of his friends and comrades who dared to allow themselves not always to agree with him, even in some trifle. I experienced it myself - experience

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was pretty discouraging." She was referring to Lenin's shocking answer about whether women could participate in the party struggle.

According to Elizabeth K., her famous lover was not particularly sensitive: "Lenin was by no means sentimental. Even in the most personal letters he did not give vent to any intimate feeling, and, I confess, I was rather surprised when - quite rarely - his letters took on a different character, more sensitive and personal. At the very beginning of 1910, Vladimir Ilyich was honored with such a letter on the occasion of the flood that hit the French province where Lisa lived at that moment: "You did very well that you hurried to write about the flood, otherwise I already started to despair yesterday . And I wanted to send a telegram to you ... In general, keep in mind that if some kind of catastrophe happens near you, that is, no further than 1000 miles in a circle, then immediately send a letter of well-being ... I was pleased that that you live on a hill, it is more profitable in terms of hygiene, and in terms of aesthetics

tics and moods: better views and wider horizons (not to mention flooding)."

This is not a letter to a party comrade and not just a letter to a good friend. This is a letter to a man whom Lenin was very afraid of losing. And here is the most intimate of all Lenin's letters to Elizabeth K., sent in June 1913 and explaining why Lenin chose to settle in this Austrian province, and not in much closer to St. Petersburg and, therefore, to Lisa of Sweden or Finland. This letter, as K. herself admits, is "full of sadness and nostalgia": "Sometimes, I confess, I think about whether it is possible to move closer to you. But fate judged otherwise. I am engaged in all the former affairs: reading, writing and correspondence of a special practical nature. The atmosphere is the worst. returned

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to Russia Balmont; writes that Gorky will soon also arrive there, although he wrote that he did not know anything about this. Maybe Andreeva, who has returned to the Art Theater, is busy for him ... Goodbye, dear. We look forward to when we can meet again. Is yours..."

Positively, then Vladimir Ilyich was in love with Lisa. That is why the passionate feeling of Inessa did not evoke an answer from him. But whether Liza Lenina loved, we do not know. When she wrote her memoirs, she no longer loved! There can be no doubt about this. And before ... Nothing can be said with certainty. After all, the letters of Elizabeth K. to William Frey have not been preserved (if they are not gathering dust to this day in some still not declassified party archives). She must have loved it anyway. Otherwise, I would not have gone to look for Ilyich in Paris. I would not rush across many borders for short rendezvous with my beloved. The last such date took place shortly before the outbreak of the First World War. Lisa doesn't write about it directly, but I got the impression that it was during this last meeting that something happened between them that predetermined the subsequent break.

In the early spring of 1914, Elizabeth K. in Switzerland received a letter from Lenin. He asked if she could "ride" to the Carpathians in the summer, where she could see each other. Lisa agreed. Lenin sent another letter, where he asked her to come not to the Carpathians, but to the Tatras, and to stay not in the village, but in a "small town" (the address was indicated), where her arrival would not attract undue attention. When Lisa arrived at the indicated town, Lenin's comrade Yakov Ganetsky met her there and said that Ilyich would arrive only tomorrow and instructed him, Ganetsky, to arrange for her to

hotel and in every possible way to patronize. The guardian somehow did not like Lisa. The next day, Lenin appeared. All three of them had lunch. Then Vladimir Ilyich

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and Elizabeth K. spent several hours together, and Lenin left the city with Ganetsky. Lisa went to Switzerland the next day. She was surprised that there were no arrival and departure marks in her passport, and she suspected that this courtesy was arranged by Ganetsky, who, perhaps, was somehow connected with the Austrian police. Incidentally, Elizaveta K. did not have a Russian passport. At one time, even before meeting Lenin, she married a foreign citizen and acquired the corresponding citizenship. Lisa, who bore her husband's surname, does not directly indicate what kind of citizenship, but by a number of signs one can guess that it is French. She and her husband have long since parted ways, but have not formally filed a divorce. The city where the last meeting of lovers took place is, most likely, Zakopane - a famous resort town in the Tatras. The arrival of two foreign tourists there at the height of the season could not arouse any suspicion. It was Zakopane that Lenin mentioned at the end of April in a letter to the Social Democrat G. L. Shklovsky as one of the places where he could spend the summer. But in the end he and Krupskaya stopped at Poronin. The trip to Zakopane (or some other city) to meet with Elizaveta K. was made under the pretext of meeting with the same Ganetsky, so that Nadezhda Konstantinovna would not suspect anything. And a few days after the meeting, on June 28, 1914, shots were fired in Sarajevo, hitting the heir to the Austro-Hungarian throne, Archduke Franz Ferdinand. Soon the First World War broke out. Communication between Lenin and Elizaveta K. broke off. Lisa moved to France, and was able to return to Russia only in 1916. She heard rumors that after the outbreak of the war, Lenin was arrested by the Austrian authorities, but then he was released.

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whether to Switzerland. Once, in a Parisian cafe on Montparnasse, Elizabeth K. accidentally saw Ganetz whom. This is how she remembered this meeting: "He pretends not to recognize me and, apparently, is not even very pleased with the meeting. But I approach him without any hesitation and say: "Are you here?" "Why not?" "Why, you were in Austria and, it seems, you were on friendly terms with the Austrian authorities. How did you get here? Where is Lenin? "How did I get

in Paris? It's my business. As for Ilyich, he is doing excellently. He is in Zurich. I can give you his address, that is, the address at which your letter will reach him." "Is it true that he was arrested in Galicia?" "Perfect truth. It was only thanks to me that he was able to escape unscathed from this dirty story. And "comrade Ganetsky" tells me that, having learned that Lenin was arrested as a "Russian spy" in a small place in the Carpathians, he went there - fortunately in time to wrest Ilyich from the hands of the police. "I arrived just when poor Ilyich was being interrogated. I interrupted the interrogation and secured Lenin's release. I managed to save him." "But excuse me, how could you, a Polish Social Democrat from Russian Wormwood, interfere in the affairs of the Austrian police, and, moreover, during the war?" "I have very influential friends in Austria. They intervened in Vienna, and the government gave the order not to disturb Lenya any more and to allow him to leave for Switzerland. "Strange!" "Nothing surprising. In Vienna they knew that Lenin was against tsarism. And the enemies of our enemies are our friends. Lenin does what every Russian revolutionary and internationalist is obliged to do: he seizes the opportunity to crush tsarism. "Yes, but a German victory could also crush Russia, France and Belgium." "What to do? You have to choose. Germany is above all others in every respect

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decisions, and its labor movement is immeasurably higher than all others. And Lenin's "savior" is in a hurry to bow out."

Of course, it is difficult to say how accurately Lisa recounted her conversation with Ganetsky twenty years later. She could have been influenced by later publications about the financing of the Bolsheviks by Germany and Austria-Hungary, conversations on this subject with Aleksinsky, one of the initiators of the accusations against Lenin of spying for Germany. Elizaveta K. herself notes that when she returned to Petrograd in 1916, she told one of her friends about the conversation with Ganetsky (perhaps Aleksinsky?). In response, he pointed out to her a German magazine article about the "defeatist propaganda" organized by the German General Staff among Russian and Ukrainian socialists, and about the arrest of Lenin in Austria. However, instead of this last story, there was a blank spot of censorship in the magazine.

And after the war, in one French collection of documents, Elizabeth came across a secret report of the German General Staff, compiled back in 1911. It outlined the organization plan

unrest in the camp of potential enemies - in Russia and in French North Africa, moreover, these unrest had to be prepared in advance and have a "leading head" in order to tie down part of the enemy forces during the war. After getting acquainted with this document, Lisa, according to her, began to see clearly. Everything became clear to her: "Preparing for war, Germany and Austria were preparing not only in the military field, but also in the political one. To this end, the German and Austrian governments encouraged the activities of Russian revolutionaries. In order to keep them under its control, the Austrian government (by agreement, of course, with Berlin) invited through intermediaries (Ganetz

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cue!!) Lenin to move to Austria in 1912 - "to work against tsarism." Lenin's arrest in November 1914 (in fact, in August. - B.S.) was carried out only in order to force him to make a written statement and a formal obligation to do everything in his power for the "military defeat of tsarism." From that moment on, Lenin was no longer free to choose his direction. The name of Ganetsky in all this is more important than all those names that have been mentioned so far in connection with this, until now, such a mysterious affair ... "

Elizaveta K. was convinced that it was precisely from Ilyich's move to Austria "that all subsequent events follow, with fatal logic: Lenin's arrest by the Austrians, his entry into contact and cooperation with the government of Wilhelm II, his return to Russia in the famous sealed vault race, his seizure of power, the most absolute dictatorship that the world knew and that Lenin possessed for short years, in order to then move from the Kremlin throne to a wheelchair for a paralytic and remain an incurable mental patient until his death.

Well, about the "written statement" and "formal . obligations" are, I think, purely feminine fantasies. Liza must have been very upset that her lover never moved closer to her, to Finland or Scandinavia, but settled for two years in a distant Galician outback. So I thought that Austrian intelligence had invited him there in order to harm Russia. And then, by arrest, she even forced a kind of subscription from Lenin on agent cooperation for the purpose of "military defeat" of his homeland.

All this bears little resemblance to the truth. First, Lenin was too cautious and intelligent a person to leave such serious evidence against himself. After all, in the event that the "written commitment"

lo in the press, his reputation both internationally and

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a mortal blow would have been dealt to the Russian Social-Democratic movement. It is no coincidence that even during the scandal that broke out in 1917 in connection with the accusations of Lenin and the Bolsheviks of spying for Germany, not a single document directly incriminating Vladimir Ilyich and signed by him was ever made public. Secondly, and this is the main thing, the Austrian, as well as the German authorities, did not at all need from Lenin and other revolutionaries any formal obligations, which are usually required by all intelligence agencies of the world from their agents. An agent, moreover, working solely for the interest of money, is always unreliable. It can be bought out at any moment by competing intelligence services. Another thing is people acting in accordance with their convictions. They can be relied upon with greater certainty, at least for a period of time, until circumstances force a change in beliefs or major opponents. The Austrian authorities knew perfectly well that the main enemy of Lenin and his party was not the Austrian Kaiser and the Hungarian king Franz Joseph G, but the Russian Tsar Nicholas II. And no one doubted the sincerity of this part of the Bolshevik program. The Austrians viewed the activities on their territory of organizations that fought against the tsarist government quite favorably. For example, in the same Galicia, the Polish Combat Organization headed by Jozef Pilsudski found shelter, carrying out terrorist acts and expropriations in the Kingdom of Poland, which was then part of the Russian Empire. The most sensational case of the Polish militants was the robbery of a mail train at the Bezdana station in September 1908, which was led by Pilsudski himself. The government of Franz Josef began to directly finance the Polish "boevka" only with the outbreak of the World War, when Pilsudski was allowed to

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to fight the Polish legions as part of the Austrian army.

If the Austrians were not afraid to tolerate the people of Pilsudski, who directly considered himself in a state of war with tsarist Russia, then, apparently, the more peaceful Bolsheviks settled in the border Austrian Galicia, as they say, God himself ordered. Although the people of Lenin and expropriations, i.e. robberies in order to obtain money for the needs

political struggle, did not disdain. You can take as an example the sensational Tiflis robbery of a mail coach in June 1907. Then ten people were killed and wounded by bombs. The action was led by Simon Ter-Petrosyan, nicknamed Kamo. By the way, once Elizaveta K. also had a chance to meet with Kamo, and the cheerful Armenian gave the young woman a sumptuous watermelon. The bombs for the terrorists from Finland were sent by Lenin himself. And for the choice of Galicia, he did not need an invitation from either the Austrian government or the Austrian General Staff. Just the leader of the Bolsheviks perfectly understood one thing. From Sweden, and even more so from Finland, he and his comrades, under pressure from the tsarist government, at any moment can, if not be returned back to Russia, then at least be sent to any other country. In Austria, however, there was no such threat, since the Austrian government would never give in to Russian demands.

The arrest of Lenin was carried out at the initiative of the local authorities, who were not privy to the distant calculations of the Austrian General Staff. Here the role of spy was played by the mania that arose after the start of the war in all participating states, including Austria-Hungary. The government in Vienna was not involved in the arrest. It was by no means the Austrian military who fussed about the release of Lenin, but the same Ganetsky and the deputies of the Austrian parliament, the Social Democrats

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Viktor Adler and German Diamand, who vouched for Vladimir Ilyich. The latter two were attracted to the chores for Lenin by Krupskaya. She wrote to Viktor Adler: "Dear comrade! My husband, Vladimir Ulyanov (Lenin) was arrested in Poronin (Galicia) on suspicion of espionage. Here the population is very excited and sees every foreigner as a spy. It goes without saying that nothing was found during the search, but the notebooks with statistical extracts on the agrarian question in Austria made an impression on the local gendarme. He arrested my husband and escorted him to Neumarkt. There he was interrogated, and the absurdity of all suspicions now became apparent to the civil authorities, but they did not want to take the responsibility of releasing him ... the arrest could last several weeks. During the war, there will be no time to quickly sort out this matter. Therefore, I beg you, dear comrade, to help my husband. You know him personally; he was, as you know, a long time member of the International Bureau and well known to the International. I would urge you to send a telegram to the curator in Neu-Sandez that you know my husband well and can guarantee that this is a misunderstanding. Pro-

also ask the prosecutor, in case the papers have already been handed over to the German authorities, to redirect your telegram later in the day ... I am sure that you and other Austrian comrades will do everything possible to facilitate the release of my husband.

And comrades helped. Victor Adler recalled this: "These were the first weeks of the war, the moment when everyone was very excited, especially in the areas of military operations, spies seemed to everyone. I was puzzled not so much by the duration of the arrest, which I did not fear, but by the possibility of an abbreviated military trial. I immediately went to the Minister of the Interior, Baron Heinold, and told him everything

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that he knew and described to him the personality of Comrade Lenin... He emphasized that Comrade Lenin was an old implacable enemy of tsarism and that, regardless of his attitude towards Austria (apparently not too enthusiastic. - BR. S.), he did not could engage in espionage in the interests of the tsarist government... I managed to convince the minister that there was nothing to be afraid of Lenin and that what had happened was a fatal misunderstanding. As far as I remember, even in my presence he called the Cracow police department to the telephone. Both this time and during the second meeting with him in connection with the Lenin affair, the minister was only interested in whether Lenin was really a genuine enemy of tsarism, of which I could assure him with a clear conscience.

Vladimir Ilyich, of course, was lucky that he escaped military proceedings. The Czech poet Karel Havlicek-Borovsky said very accurately about the Austrian military court in the middle of the 20th century (and little has changed since then):

Military court - they don't joke with him,
he judges by order,

it contains in the bandolier

all laws at once.

The military court looks at
shtafirok with a strict eye,
without going into the wilds of law,
judges. by eye he.

He has a pike stomach, he.
resolves soon:

innocent with guilty

eat without talking.

To

That is how the Cheka and the revolutionary tribunals judged after Lenin came to power. But in the 14th

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year, the Austrian authorities turned out to be more humane than revolutionary justice. They figured out that Lenin was no spy, on the contrary, a staunch enemy of the tsarist government, they did not subject him to "expedited military proceedings" and, moreover, released Ilyich to freedom. On this occasion, the Russian émigré writer Mark Aldanov later sneered: "... Influential socialists, whom he used to scold with strong words, petitioned for him. In addition, the authorities, having heard about his views, naturally recognized that such a person absolutely did not need to be kept in prison during the war with Russia. When on August 23, 1914, the Austrian Ministry of the Interior sent a letter about Lenin to the Krakow police, it specifically emphasized in it that, "in the opinion of Dr. Adler, Ulyanov could render great services under the present conditions." "Services", like everything promised, had to wait three years.

In warring Austria, Lenin had nothing more to do. He obviously did not intend to form international legions there to fight tsarism, and communication with Russia through the front line was absolutely impossible. Now Switzerland was becoming a much more convenient place for revolutionary work. After heartily thanking Adler and Diamand for their efforts, Lenin and Krupskaya moved to the Swiss tsarist border. On September 5, 1914, they arrived in Zurich, and from there they went to Bern.

Vladimir Ilyich really linked his main hopes for a proletarian revolution in Russia and throughout the world to the coming military clash between the bloc of the Central Powers—Germany and Austria-Hungary—and the bloc of the Entente—England, France, and Russia. In January 1913, he wrote to Gorky: "A war between Austria and Russia would be very useful for the revolution (in all of Eastern Europe), but there is little likelihood that Franz Joseph and

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Nikolasha gave us this pleasure. Here Lenin was mistaken: this pleasure was brought to him and

very soon - in just a year and a half.

Elizaveta K. Ilyich sometimes wrote about international politics. One of the letters, devoted to the fall of Italy on Turkey, very clearly characterizes the approach of the Bolshevik leader to these delicate problems. Here Lenin was not concerned with the norms of international law, but only with the interests of the world revolution in general and the national interests of the Russian revolutionaries in particular. This letter was written in October 1911 and was a response to a letter from Lisa, in her own words, with "Turkophile feelings."

Lenin wrote: "You do not agree that I 'endorse' Italy. It's not about the "approval" of Italy, but about the fact that when they began to gasp: Ah! what poor Turkey! And what bullshit - Italians! - then I said that Türkiye does not deserve sympathy. Firstly, for 200 years they tortured, robbed and slaughtered the Slavs, etc. Secondly, the same Slavs and others have no sense from their constitution, because the Young Turks are Turkish nationalists and their constitution did nothing for others; and they also continue to imprison and execute, and the "fours" (Slavic partisan detachments in Macedonia. - RB.S.) continue to act not from good, and they want to pick everyone up for themselves, which, of course, also fails, as before. As regards, in particular, Tripoli itself (Italy sought to seize Turkish possessions in North Africa - the territory of modern Libya. - B.S.), then it will not be worse for him, in any case, than under the Turks. Still, they will observe the rule of law more and will build on the basis of laws, and not tear the wool together with the skin and live meat. And then, in the Italian parliament, all parties are equal, and the most extreme with their king have a pleasant conversation and shake hands

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flock, so they have the opportunity to expose African nasty things. I believe that the Italian "nasty things" will still be less vile than the Turkish ones. And if the Tripolitanian (whom some Italian poet has already proposed to call "Tripolitanian") the natives will patiently endure, and the Italian "seekers of truth" keep quiet, then so be it and there is no one to blame (under the influence of the Italian poet, Ilyich himself suddenly went over from prose to verse - B.S.). As for Italian "cheating", then, when they act under the motto: "You are only to blame for what I want to eat," - it's better without unnecessary equivocations. And it is better to put the "divine truth" aside. Tripoli, on the other hand, is really in the hands of the Italians, because it lies at a close distance from Italy. I: Colonies to Italians

are needed, because masses of them go to work in the American countries and from there they bring a lot of money and new views, and, under the influence of the last days, the views of the rural population are modified and new orders are introduced in agricultural policy ... Be healthy, smart, pretty and cheerful. Is yours...

. R.5. Today I have already read that the Italians have abolished slavery in Tripoli. This means that the Young Turk constitution, having existed for 3 years, did not prevent serfdom from remaining in Tripoli; that means that the natives have already won, because even if they are beaten for "freedom", then it will not be so. "to the point of insensibility", as in slavery, when it is possible to kill, and indeed in general. under the Turkish order, "sekim head" was performed more freely than it would be under the Italians. Then another general political consideration. 1) I don't mind if the Italians get their "annexation" at a higher price, so that both Turkey and Italy become exhausted. This plays into the hands of "us," because whatever you say, "we" need the straits; they will give a lot in politics, and in trade, and in navigation (and to me

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personally, it would be desirable to be a zemstvo statistician in Constantinople or in some Buyuk Dar, etc.). 2) When Italy captures Tripoli (Tripolitania also), then she should be more afraid of France, which in the event of a "conflict" can take this very "Tripolitania" into its paws. Now Italy will only have to grab its "ir redenta" (territories inhabited by Italians. - B.S.) from Austria. These two circumstances can make it fall away from the "Triple Alliance" (with Germany and Austria-Hungary. - B.S.) and go over to the side of the "Triple Agreement" (i.e., the Entente, which included England, France and Russia. - B.S.), and this plays into the hands of "us" in the future great European fight, during which I dream of uniting the all-Slavic federation. I really wish to arrange the Slavic Empire! - and have time to move to subtropical countries, before he died, and live with you on some kind of vacation. under palm trees and eat your own oranges, drink "Moscow" tea with your own "alemonchik", etc., etc., etc. e. Congratulations for now, in anticipation of future blessings ... Well, goodbye! Be healthy, cheerful and happy. Is yours..."

Lenin also wrote to Liza about the Balkan War. Here is his letter from the end of 1912: "As for your fears about the war, I do not share them now. As soon as the conferences in London began, I began to think that things would end well at them: with the Serbs. will decrease for Austria, for the Bulgarians and

Greeks for Turkey - and everyone will make peace, i.e. there will be no European war, and the Turks and the Balkans, perhaps, will resume again if the Turks come up with something. In any case, the results of the war will be beneficial for the Balkan states and Russia (keeping in mind, of course, official policy and diplomacy), and irreparable losses for Austria. In the event of a war with Russia, the Turks can do little to help

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the Austrians, but against them a new force in the form of the Balkan alliance, and their passage through the New Bazar Sanjak on the other side of Mitrovica is closed forever. When the Balkans recover from the war in finances and armies, then Austria, in the event of a European war, may crumble ... "

Some of Lenin's predictions turned out to be accurate, while others were completely wrong. In something he guessed, in something he was mistaken. Well, that's the way it is with all political predictions, which are never completely right or completely wrong. I note that Lenin very accurately predicted the composition of the coalitions that clashed with each other in the First World War. In particular, he foresaw the transition of Italy to the side of the Entente, the disintegration of Austria-Hungary as a result of defeat in the world war. Lenin was not mistaken in the fact that the 1st Balkan War would soon be followed by the 2nd. That's just the composition of its participants identified incorrectly. It was not Turkey and the Balkan alliance that clashed in the 2nd Balkan War, but the two main participants in the Balkan alliance, Serbia and Bulgaria. So the Balkan alliance, contrary to Lenin's forecast, did not play any role in the future European war. Ilyich was also greatly mistaken in the timing of the start of this war. He by no means viewed the Balkan War as a prologue to the world war, which it actually became.

The following circumstance is very interesting. From Lenin's letters to Elizabeth K. it is quite obvious that the leader of the Bolsheviks never was any supporter of the Central Powers. No less than the collapse of Russia, he wished for the collapse as a result of the war between Austria-Hungary and Turkey: And that even before the defeat, the Russian army would have time to capture Constantinople (Istanbul) and the Black Sea straits. Evidently, Lenin did not have much faith in the onset of a world revolution in Europe. And he hoped that revolutionary Russia would be able to conquer vast

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foothold in Eastern Europe and Turkey, and

then start spreading the fire of the revolution in Germany, England, France, in the countries of the East.

Lenin's foreign policy program surprisingly coincided with the program of tsarist Russia. Hegemony in the Slavic world, control over the Straits... And no international law was to limit the revolution that the Russian revolutionary army was supposed to carry to other peoples on its bayonets. Essentially, it is the same striving for world domination that prompted the leaders of Germany to unleash two world wars. Only the slogans are different. In one case, "the acquisition of living space." In the other, "the triumph of the proletarian revolution throughout the world." That is why Lenin was by no means going to condemn Italy's aggression against Turkey and seemed to have nothing against foreign policy actions being carried out according to the principle reflected in the lines of Krylov's fable: "You are only to blame for the fact that I want to eat!" He approved of cynicism in politics and felt that if they came to power in Russia, the Bolsheviks would have to act in the same way as the Italians acted towards the Turks. And to justify any aggression, it is enough just to make the victim of aggression look like a monster. What Lenin does in a letter on the example of Turkey. According to when in 1920 the Red Army will move to Warsaw, having "in mind" the march further - to Berlin, explanations. will be very simple: a response to the Polish aggression, a breakthrough in the capitalist encirclement, the crushing of international imperialism, the triumph of the advanced social system over the backward one, which brings suffering and death to millions of working people, the vast majority of

villages.

However, in the case of Turkey and Italy, the situation was not at all as simple as it seemed to Vladi

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world Ilyich. For some reason, the inhabitants of Tripolitania did not appreciate the charms of "civilized" Italian colonialism and, with the outbreak of World War I, under the leadership of Turkish agents, raised an uprising that continued until the end of hostilities in Europe. Apparently, the former Turkish "nasty things" after the Italian "nasty things" were remembered almost as good deeds. And the "red terror", with which Lenin surprised the country and the world after coming to power, by scale was comparable to the massacre of Armenians carried out by the Young Turks during the First World War and after.

Everything seemed to Ilyich a distant and vague future. That is why he expounded his foreign policy

projectiles to Lisa in a somewhat playful manner. And the coming earthly paradise for humanity suddenly turned into a dream of a paradise for two on a tropical island. Under a palm tree, with citrus MI And with "Moscow" tea... I did love William Frey Lisa, once I thought of "holidays" with her on an exotic island somewhere in the South Seas. If Lenin Krupeka showed the letters to Inessa, then it was not by chance that the letters to Elizabeth K. remained a secret for Nadezhda Konstantinovna.

seven seals.

No, Lenin did not act in the interests of the German or Austrian General Staff, but primarily in his own. His main interest was to take power in Russia, and then, if he was lucky and had enough time, then throughout the world. Of course, like Dostoevsky's Grand Inquisitor, Lenin needed power only to benefit humanity, to feed everyone, to divide everything fairly, to make everyone happy, to establish the kingdom of heaven on earth. Remember how the Grand Inquisitor confessed to Christ that he sacrificed the love of God for the love of people? "... And I blessed the freedom with which You are blessed

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caught people, and I was preparing to become one of your chosen ones, one of the mighty and strong ... But I woke up and did not want to serve madness ... I left the proud and returned to the humble for the happiness of these humble. What I tell you will come true, and our kingdom will be built... Tomorrow you will see this obedient flock, which, at my first wave, will rush to rake hot coals to your fire, on which I will burn you for coming

disturb us."

Lenin rejected God a long time ago. But not only God. He was ready to sacrifice his love for a woman without hesitation for the sake of the revolution. This is what happened in the case of Elizabeth K. But in the end, what Lenin counted on did not work out. Yes, power was seized and retained. It was possible to suppress all opposition, including dissent within the party itself (this was already under Stalin). It was possible to destroy private property and deprive the overwhelming majority of the people of property, making it state property. That is, belonging, as it were, to everyone, and at the same time - to no one in particular. But in fact - to a narrow layer of officials, later called the nomenklatura (now - a word that is clearly abusive). It was possible, again under Stalin, to return almost all the territories of the Russian Empire and to put under its control all of Eastern Europe and part of Germany - the legacy of the Austro-Hungarian and German

Manskaya empires, which Ilyich dreamed of. It was only not possible to convince the majority of people that freedom is the complete and sincere acceptance of the dogmas of Marxism, and justice is equality in poverty, when everyone is satisfied that a neighbor lives no richer than himself, and those who live are really not poor. , they do not advertise their wealth to the people too much, preserving the myth of unmercenary parties burning at work. That is why it was necessary to maintain the most powerful repressive

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apparatus in the world and the most powerful army to be able to resist the rest of the world.

Lenin physically could not live to see the collapse of socialism in Russia. But in a historical sense, this collapse followed very quickly - a little over seventy years after the October Revolution. Lenin could not foresee such an outcome even in a nightmare.

It can be assumed that at the last meeting, Lisa was finally convinced that William Frey was ready to go to such lengths for the cause that was unacceptable to her. Perhaps even then Lenin's mistress felt that he was ready to accept even the help of the Austrian authorities, if only to crush the tsarist regime - the main obstacle to power. And that Russia and France—countries whose fate was not at all indifferent to Lisa—could collapse along with the tsar—Lenin did not worry at all. And he, in turn, during the last conversation with Elizabeth fully realized that she would not accept him as he was, would not be able to put the revolution above all else. He will not be able to see in him inseparably a revolutionary and a man. And even then, yes, in Galicia, there was actually a gap. After all, after that, Lenin never wrote to Liza, although he probably knew both her Swiss and Paris addresses. And Elizabeth K. was no longer looking for William Frey. And she didn't even take the Zurich address suggested by Ganetsky. Incidentally, since it was in Zurich, it means that the meeting in a Parisian cafe did not take place until February 1916, when Lenin moved from Bern to Zurich. I think Ganetsky did not know that then, in June 1914, Lenin came for a love date. He believed that Lisa's meeting with Ilyich was purely businesslike. That K. is one of many who renders this or that service to the Party. That's why he made sure that there were no police marks left in her passport. And, not

knowing that it was all over between Lenin and Lisa, he was ready to give her an address without fear, where she could establish contact with the Bolshevik leader.

Of course, Ganetsky himself could shed light on many things. If only I had written a candid memoir. But before the candid memoirs of Yakov Stanislavovich Furstenberg, better known under the pseudonym Ganetsky, did not live. He only had time to publish in 1933 the seemingly innocent "fragments of memoirs" "On Lenin". In 1937, Yakov Stanislavovich was shot as a man who knew too much. In order not to have time to write other "excerpts" about German gold for the dictatorship of the proletariat.

And today we cannot definitely say how close the relations between Lenin and the Bolsheviks were with the authorities of Germany and Austria-Hungary. This is not the place to discuss the question of "German gold" that made the Russian revolution. I will only say what is known absolutely indisputably. Lenin and his party received significant funds, which had the German treasury as their primary source. These funds were intended primarily for propaganda work in Russia, the publication of legal and illegal magazines and newspapers. One of the intermediate links in the chain along which the money flowed was the Russian and German Social Democrat Parvus (Gelfand), the same one who, justifying adultery to his wife, cited Karl Marx as an example. And the other link, with which Lenin was already in direct contact, was Ganetsky. However, there is evidence that Lenin also met with Parvus - in Bern in 1915. Although Ilyich himself more than once denounced him as a swindler, opportunist and traitor, and did not feel any sympathy for the Social Democrat, who turned him into a successful businessman. Directly, Lenin did not give receipts that he did not receive

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German money. On the way to the Bolsheviks, stamps passed through several firms and banks in several countries and were depersonalized. They knew how to launder money then no worse than now. However, Lenin could not have been unaware of the source of the funds. But the money that has to be taken for the holy cause of the revolution, even from the devil, even from the devil, does not smell. The leader of the Bolsheviks was convinced of this.

And, of course, the German General Staff did not require any receipts and obligations. After all, he did not give money for blackmail. For business. The Germans had no doubt that the Bolsheviks would

quietly decompose the Russian rear and front. God willing, this work will bring the revolution closer, and with it, the trouble of the Central Powers. It was impossible even in 1917 to foresee that even Russia's falling away from the Entente would be insufficient for a German victory. Lenin, concluding in 1918 the "obscene" Treaty of Brest-Litovsk, calculated the imminent defeat of Germany and Austria-Hungary very accurately. And he was a winner.

Researchers have long noticed that in his correspondence with Inessa Armand Lenin in the middle of 1914, he suddenly switched from an intimately friendly "you" to a more official "you". It is sometimes claimed that Ilyich first used the address "you" in a letter written around September 28, 1914. This statement is false. The fact is that the said letter is written in English. And this language allows only one form - "you" (you). The appeal to "you" is basically impossible here. If we take the first letter in Russian, in which Ilyich addressed Inessa as "you", then it is dated January 17, 1915. Moreover, although the letter is written in Russian, it begins with an English address: "Oeag H1en4! (Dear friend). And the content of the letter is simply amazing! Lenin writes to Inessa about the freedom of love! No more and no less.

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Armand sent Ilyich a plan for a pamphlet she was going to write on this subject. Lenin criticized this plan: "& 3 -" the demand for (female) freedom of love "I advise you to throw it out altogether. This is indeed not a proletarian, but a bourgeois demand. Indeed, what do you mean by it? What can be understood by this?

1. Freedom from material (financial) calculations in the matter of love? |
2. The same from material concerns?
3. from religious prejudices?
4. from the prohibition of daddy e {s.?
5. from the prejudices of "society"?
6. from a narrow environment (peasant or petty-bourgeois or intellectual-bourgeois) environment?
- 7..from the bonds of law, court and police?
8. from serious in love?
9. from childbearing?

10. freedom of adultery? etc.

I have listed many (not all, of course) shades. You understand, of course; not ##8--10, but either ##1-7, or like ##1-7.

But for Nos. 1-7, another designation must be chosen, for the freedom of love does not exactly express this thought. And the public, the readers of the pamphlet, will inevitably understand by "freedom of love" in general something like Nos. 8-10, even against your will.

Precisely because in modern society the most talkative, noisy, and "prominent" classes are understood by "freedom of love" Nos. 8-10, precisely for this reason this is not a proletarian, but a bourgeois demand. The most important thing for the proletariat is Nos. 1-2, and then Nos. 1-7, and this is actually not "freedom of love."

It's not that you subjectively "want to understand" by this. It is a matter of the objective logic of class relations in matters of love.

The letter ends with a signature in English: "Epep u

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call Pap@\$! \. 1." (I shake hands in a friendly way! V.I.). I think that by using English turns at the beginning and at the end of the letter, Lenin made it clear to Inessa that the transition to "you" in their correspondence was forced. As in English, where the pronoun "you" simply does not exist.

Arguments against the "freedom of love" did not convince Inessa, which she wrote to Lenin about. Therefore, in the next letter, dated January 24, 1915, Vlady Mir Ilyich decided to continue the argument: "In order to make the unclear clear, I listed about a dozen possible (and inevitable in an atmosphere of class discord) different interpretations ... If this is to be refuted, then it is necessary show: (1) that these interpretations are not correct (then replace them with others or mark the wrong ones), or (2) are incomplete (then add what is missing), or (3) are not so divided into proletarian and bourgeois.

Neither one, nor the other, nor the third you do. Points 1-7 you do not touch. So, if you know their (generally) correctness? (What you write about the prostitution of the proletarians and their dependence: "the impossibility of saying no" fits quite well under paragraphs 1-7. We cannot see disagreement in anything here.) You do not dispute that this is proletarian current.

Remain pp. 8-10. You "do not understand them a little" and "object": "I don't understand how it is possible (as it is written!) to identify (1!!??) freedom of love with" p. I lay, "and you were going to smash and smash me? Like this? What is this? Bourgeois women understand by freedom of love pp. 8-10 is my thesis. Do you refute it? Tell me, what do bourgeois ladies mean by freedom of love?

You don't say it. Do not literature and life prove that the bourgeoisie understand precisely this? Completely prove it! You silently acknowledge it. And if so, the point here is their class position, and

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it is hardly possible to refute them, and almost the most VNO.

We must clearly separate them from them, oppose them with the proletarian point of view. We must take into account the objective fact that otherwise they will snatch the relevant passages from your pamphlet, interpret them in their own way, turn your pamphlet into water for their mill, distort your thoughts in front of the workers, "confuse" the workers (by sowing fear in them, not whether you bring other people's ideas to them). And in their hands there are a lot of newspapers, etc.

And you, completely forgetting the objective and class point of view, go over to an "attack" on me, as if I "identify" the freedom of love with paragraphs. 8-10... Wonderful, she-she, wonderful...

"Even fleeting passion and connection" is "more poetic and purer" than "loveless kisses" of (vulgar and vulgar) spouses. That's how you write. And so you are going to write in the pamphlet. Wonderful.

Is it a logical opposition? Kisses without love in vulgar spouses are dirty. Agree. They need to be opposed ... what? ... It would seem: kisses with love? And you contrast "fleeting" (why fleeting?) "passion" (why not love?) - it turns out, logically, that kisses without love (fleeting) are opposed to marital kisses without love ... Strange. For a popular pamphlet, wouldn't it be better to contrast the petty-bourgeois-intellectual-peasant (seem to be item 6 or item 5 for me) vulgar and dirty marriage without love with a proletarian civil marriage with love (with the addition, if you absolutely want, that fleeting connection passion can be dirty, maybe clean). What you came up with is not a contrast of class types, but something like an "incident", which is possible, of course. But is it about incidents? If we take the topic: an incident, an individual case of dirty kisses

love in marriage and pure in a fleeting relationship - this theme should be developed in the novel (for here the whole nail

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in an individual situation, in the analysis of the character and psyche of these types). And in the brochure?

Really, I don't want polemics at all. I would gladly discard this letter of mine and postpone the matter until the conversation. But I want the pamphlet to be good, so that no one can rip out phrases that are unpleasant for you (sometimes one phrase is enough to be a fly in the ointment ...), so that no one can reinterpret you. I am sure that you have written "against your will" here too, and I am only sending this letter because perhaps you will analyze the plan in more detail in connection with the letters than with regard to the conversations, but the plan is a thing.

very important.

Do you know a French socialist? Translate to her (supposedly from English) my paragraphs. 1-10 and your remarks about the "fleeting" it. and look at it, listen to it more carefully: a small experience, what will people from the outside say, what are their impressions, their expectations from the brochure?

Poor Ilyich! Even in such a delicate sphere as love, he could not renounce the questions of the class struggle. Analyzing what the woman who loved him and loved by him was going to write on this topic, Lenin was not least concerned about not pouring water on the mill to the class enemy. Suddenly, the adversary will interpret the words of Inessa somehow in his favor, and even disorient the workers in such a vital issue. The leader of the Bolsheviks imagined a proletarian marriage as something ideal, unearthly, almost never found in real life. And to say that, Ilyich never came across the proletariat, he knew his life at best from literature, fiction and journalistic. Inessa, from the heavenly heights, judging by the quotes from her message given in Lenin's letter, descended to the sinful earth. After all, she knew well the life of workers on Pushkinskaya

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at the Armandov factory, knew that their relationship with each other was not at all: ideal and, compared with relations among the peasants or the intelligentsia, did not differ in any way for the better. That is why she wrote about proletarian prostitution, about the dependence of proletarian women on owners and managers, it is impossible

to resist the sexual harassment of those who have power in the factory.

Lenin, it seems, never experienced "fleeting passion" and did not understand well what it was. Ideally, he probably considered love in marriage. But if he himself experienced this wonderful feeling, then, I think, not with Nadia, but only with Lisa and Inessa. For Ilyich, "a fleeting passion" is rather something "dirty" rather than "clean." Inessa has a love experience and a full experience. family life, with the upbringing of children, was much more. She knew that true love can be for life, and for brief moments. Lenin wrote about "free love" in official-legal language (the legal education he received had an effect). The plan of the pamphlet drawn up by Inessa and her letters to Lenin have not reached us. But even from a few quotations, it can be judged that she wrote passionately on this subject, trying to reach the hearts of future readers - working women.)

Already after the October Revolution, in 1919, Inessa Armand partially realized the idea of a brochure on the problems of love and marriage in the article "Marx and Engels on the Question of Family and Marriage", published in the collection "The Communist Party and the Organization of Working Women". She wrote: "Have we already realized entirely new forms of the family? Have "relationships between the two sexes been turned into purely private relations ... in which society has nothing to interfere"? Has prostitution been abolished? Is there public education for children? No, not quite yet. We are going through a period of transition when

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many fragments of the old capitalist building still remain. With one blow, all at once, we were unable to sweep away all the painful remnants of bourgeois family relations. But now we can and must already take steps towards the complete abolition of the "community of wives", i.e., official and unofficial prostitution - this most striking manifestation of the rule of capital, which, under the condition of proletarian power, cannot be tolerated. We must and we have already begun to introduce public education of children and to destroy the power of parents over children. We can and must already now reduce to a minimum the intervention of the state in the dissolution and contraction of marriages, which is still necessary for future children, and in this sense revise the decree on marriages, which, having completely eliminated the need for the intervention of the church, still retained the intervention of the state in the conclusion of marriages. and dissolution of marriages and the power of parents over children (for example, the right of parents to determine with whom

child will live on divorce. If the liberation of women is unthinkable without communism, then communism is unthinkable without the complete liberation of women.

Perhaps Inessa believed that the "new forms" and the transformation of sexual relations into "purely private" would help her and Ilyich finally unite? She took into account Lenin's criticism, did not put forward the slogan of "free love" and did not oppose "fleeting passion" to "bourgeois marriage". On the other hand, she pursued the idea of the need for public education of children and, ideally, their complete liberation from the power of their parents, although she did not cherish her soul in her children and even in emigration she tried to find an opportunity, albeit not for long, but to be with them. Inessa understood perfectly well what motherly affection meant for children, which no "public education" could replace. But I considered myself

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to follow Marxist dogmas. And she repeated the senseless slogan: about communism as a condition for the complete liberation of women and about the complete liberation of women as a necessary condition for communism. If you think about it, it turns out that neither one nor the other can be achieved in principle. After all, before communism can be achieved, women must be liberated. And in order to liberate them, one must first build communism. A vicious circle is obtained. I do not think that Lenin and Armand seriously considered how to get out of it. When pamphlets were written for the people, they did not really think about the logic of the arguments. The main thing is that it should be written in simple language and confirm the correctness of Bolshevism.

Historians who argue that there was no adultery (or No. 10, to use the wonderful Leninist terminology) argue that by switching to a more official "you", Lenin made it clear to Armand that her hopes for reciprocity were groundless, that their friendship was further from wearing will never move in and out. love, especially serious love, will not pass. I think that in reality it was quite the opposite. When relations were only friendly, Lenin quite freely addressed Inessa as "you". But when Ilyich realized that he had fallen in love with his correspondent, when something appeared that had to be hidden from others, he felt the need to switch to "you" in his letters. So that Nadezhda Konstantinovna, who could read the letters, needlessly not worry or upset. And this change took place in relations with Inessa, I emphasize, shortly after Vladimir Ilyich parted forever with Elizabeth K.

At the very beginning of June 1914, probably before meeting Lisa, Lenin criticized in detail the novel by the Ukrainian Social Democrat writer Vladimir Vinnichenko sent by Inessa.

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"Testimonies of the fathers: "I just read that Cheag Shep @ (my dear friend), Vinnichenko's new novel that you sent. That's nonsense and stupidity! Put together more "horrors", put together "vice", and "syphilis", and romantic villainy with extortion of money for a secret (and with the transformation of the sister of the robbed subject into a mistress), and the trial of the doctor! All this with hysterics, twists and turns, with claims to "their own" theory of the organization of prostitutes. This organization does not represent anything bad, but it is the author, Vinnichenko himself, who makes an absurdity out of it, relishes it, turns it into a "horse".

In "Speech" about the novel it is said that it is an imitation of Dostoevsky and that there is good. Imitation is, in my opinion, also a wicked imitation of the wicked Dostoevsky. One by one, of course, in life everything happens from the horrors that Vinnichenko describes. But to combine them all together and in this way means to paint horrors, to frighten both one's imagination and the reader, to "beat" oneself and him.

I once had to spend the night with a sick (delirium tremens) comrade - and once "persuade" a comrade who attempted suicide (after the attempt) and subsequently, a few years later, committed suicide. Both memories are a la Vinnichenko. But in both cases they were small pieces of the life of both comrades. And this pretentious terry fool Vinnichenko, admiring himself, made a collection of horrors from here - a kind of "two pence horrors". Brrr ... Dregs, nonsense, annoying that I was wasting time on

reading.

R. \$. How are things going with your device for the summer?

Your V.I.

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Ghapsepetepe sop (our wotz \$ a woiz Gaspeg ots pop? "(Tell me frankly, are you still angry at

yourself or not? (fr.). - B.S.).

This is a letter from a friend, not a lover. Even the word "mistress" is used here in an obviously negative "context." Probably, Inessa generally liked Vinnichenko's novel. Otherwise, she wouldn't take up valuable Leninist time by recommending that Vladimir Ilyich read the Testaments of the Fathers. It is possible that Inessa was attracted by the theme of "organizing prostitutes", ridding them of a vicious trade. After all, once she herself tried to re-educate the "priestesses of love". But Lenin, apparently, was repelled by an overly detailed, in his opinion, description of "fate". At that time, Vinnichenko's works were almost called "pornography". Today, these novels are perceived as completely innocent things. But Ilyich, it seems, adhered to extremely conservative, if not to say sanctimonious, views on these matters. And he couldn't stand "horrors", even in literature. True, after the 17th year there were a lot of horrors in Russia, and Lenin had a direct connection with many of them. But this is another matter. He only gave orders, oral and written, whether it was about the murder of the royal family or the execution of thousands and thousands of hostages and those suspected of counter-revolution. Ilyich never saw any of his victims in person. And I could imagine their suffering only from literature, from the novels of the same Dostoevsky.

The sentence, written in French, no doubt refers to his "parting." Obviously, in one of the letters, Inessa scolded herself for being too passionate in the message that she sent to Ilyich at the end of 1913. And she consoled.

But here is another letter. Lenin wrote it to Inessa at the beginning of July 1914, shortly after parting with Elizaveta K.: "Never, never have I written that I value only three women. Never!!! I wrote that

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my most boundless friendship, absolute respect and trust is devoted to only 2-3 women. It's a completely different, very, very different thing.

I hope we'll see each other here after the convention and talk about it. Please bring, when you go (i.e., bring with you), all our letters (it is inconvenient to send them registered here: a registered letter can be opened very easily by friends. - And so on ...) Please, bring all the letters come and talk about it."

Due to the outbreak of war, Inessa was unable to come to Poronino. And we don't know if she ever returned his letters to Lenin. And those three women

The names mentioned by Ilyich are most likely Nadezhda Krupskaya, Elizaveta K. and Inessa Armand. But why did Lenin this time say vaguely and uncertainly: two or three? Perhaps because by that time some of the women had already lost their boundless friendship, absolute respect and trust, and perhaps even the love of the leader. It could have been either Krupskaya or Elizaveta K.

And already, in mid-July, in a letter, quite business-like at first glance, to Inessa, which deals with the report of the Central Committee, which Armand was supposed to read out in Brussels before the International Socialist Bureau, Ilyich suddenly turns to completely lyrical reasoning (in English): "Oh, I would like to kiss you a thousand times, greet you and wish you success: I am quite sure that you will win." It's too much like a lover's confession. Although further, also in English, again purely business questions - that all expenses will be paid from the party fund, when you need to arrive in Brussels, etc.

Inessa had to convince the International Socialist Bureau that only the Bolsheviks represented the Russian Social Democracy, and that other factions did not enjoy any support.

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which on the part of the workers and do not deserve any trust. Lenin needed international recognition for his leadership. But not only. From the recognition of the Bolsheviks as the only representatives of the Russian Social Democracy depended on the transfer only to them of all the "holder" money from the Schmitt inheritance, which was at the disposal of the SME. And Inessa Ilyich attached great importance to Inessa's report. He really hoped that the one who loves him and whom he loved would not let him down. In the same letter, Lenin emphasized: "I am sure that you are one of those people who deploy, grow stronger, become stronger and bolder when they are alone in a responsible post."

Now Vladimir Ilyich did not object to Inessa being next to him and Krupskaya. Moreover, Inessa maintained excellent relations with Nadezhda Konstantinovna. So, in the spring of 1914, Armand jokingly reproached Krupskaya: "How long have you not written to me, dear! Shame on you to forget me and not write! Write quickly!

In the autumn of 1914, all three met again in Bern. Nadezhda Konstantinovna recalled this quite calmly, in an idyllic description of Swiss nature, without exposing her inner

The dramatic nature of the situation: "We lived on the Distelweg, a small, clean, quiet street adjoining the Bernese forest, which stretched for several kilometers. Inessa lived diagonally across from us, the Zinovievs were five minutes away, and Shklovsky was ten minutes away. We wandered for hours along the forest roads strewn with crumbling yellow leaves. For the most part there were three of us—Vladimir Ilyich and Inessa and I. Vladimir Ilyich developed his plans for international struggle. Inessa took it all to heart. In this unfolding struggle, she began to take the most direct part: she corresponded, translated into

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French and English, our various documents, selected materials, talked to people, etc. Sometimes we sat for hours on the sunny slope of a mountain covered with bushes. Ilyich jotted down summaries of his speeches and articles, perfected the wording, I studied Italian according to Toussaint. Inessa sewed some kind of skirt and warmed herself with pleasure.

in the autumn sun ... "

I suspect that often Ilyich and Inessa walked together, without Krupskaya. And then it certainly was not only about the international position and prospects of the Russian Social Democracy. Although about this too. As we have already seen from the example of Eli Zaveta K., even when talking with the woman he loved, Lenin could not do without the problems of the class struggle. True, the fiasco with Liza could teach Ilyich something. It is possible that their "tete-a-tete" with Ines soy went differently. They talked about abstract things, about love, kissed, embraced...

In March 1915, grief befell Krupskaya. Her mother died. Nadezhda Konstantinovna recalled Elizaveta Vasilievna with light sadness: "She was a close comrade who helped in all the work ... She ran the household, looked after the comrades who came and came to visit us ... Comrades loved her. The last winter was very hard for her. All strength is gone. She was drawn to Russia, but there we had no one who would take care of her. They often argued with Vladimir Ilyich, but his mother always took care of him, Vladimir was also attentive to her. Once, somehow, the mother sits sad. She used to be a desperate smoker, and then she forgot to buy a cigarette, and it was a holiday, it was impossible to get tobacco anywhere. Ilyich saw this: "What a disaster, I'll get it now," and he went to look for cigarettes in a cafe, found it, brought it to his mother. Somehow, shortly before her death, my mother said to me: "No, really, I won't go to Russia alone, I'll go with you." Another time for

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talking about religion. She considered herself a believer, but she did not go to church for years, did not fast, did not pray, and in general religion did not play any role in her life; but she didn't like talking about this topic, and then she says: "I believed in my youth, but as I got older, I got to know life, I saw: it's all such trifles." More than once she ordered that when she died, they would burn her. The little house where we lived was near the Bern forest itself. And when the spring sun began to warm, the mother was pulled into the forest. We went with her, sat on the bench for half an hour, and then she barely reached mine, and the next day her agony began. We did just as she wanted, burned her in the Bernese crematorium. Vladimir Ilyich and I sat in the cemetery, and two hours later the watchman brought us a tin mug with ashes and showed us where to bury the ashes in the ground. Krupskaya's mother died on March 11/24, 1915. Maybe that's why she asked to be burned after her death, because she hoped that someday her remains would be transferred to her homeland. It is still easier to transport an urn to distant lands than a coffin. Indeed, in 1969, by order of the Central Committee of the CPSU, her ashes were transferred from Bern to Leningrad.

From Krupskaya's story one might get the impression that Elizaveta Vasilievna died almost an atheist. But that was hardly the case. Nadezhda Konstantinovna herself, like Vladimir Ilyich, did not believe in God and belonged to religion. very negative. And in her memoirs, intended, among other things, for the education of the younger generation, wittingly or unwittingly, she tried in every possible way to reduce her mother's religiosity. The mother really did not want to upset her daughter and son-in-law. Probably, she prayed and went to church (I don't know if there was an Orthodox church in Bern, perhaps I had to attend a Lutheran one). Only she did not advertise it and tried to prevent Nadya and Ilyich from finding out about her prayers. Yes, and the words of Elizabeth Vasilievna, said

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shortly before her death, can be interpreted in such a way that she was only convinced that religion does not play such a significant role in people's lives as it once seemed to a young girl. God does not prevent suffering, does not make life easier.

The fact that the mother was still a believer is confirmed by the following incident described by Krupskaya: "Our life has become even more student-like. The landlady, a religiously believing old woman ironer, asked us to look for a friend.

I want a room, she supposedly wants believers to rent a room from her. We moved to another room." This means that the landlady had no doubt that Elizaveta Vasilievna believed in God. The student life of the Ulyanovs became because Nadezhda Konstantinovna did not really learn how to run a household. After the death of her mother, she had to: give up homemade food in favor of cheap canteens.

I believe that in the last months of her life, Elizaveta Vasilievna felt that her daughter had a dangerous rival, who more and more won the heart of Vladimir Ilyich. I don't know if Lenin had conversations with his mother-in-law on this subject. Most likely no. Elizaveta Vasilievna was a smart woman and understood that she was powerless here. Words won't do anything anyway. You can't tell your heart. It remains only to wait and hope: perhaps in time Ilyich's love for Nadya will be revived. But Krupskaya's mother was not destined to live to see the denouement of this story.

After the death of her mother, Nadezhda Konstantinovna's illness worsened from a nervous shock. Vladimir Ilyich went with his wife to a sanatorium located in the town of Sörenberg near the horns of the Alps. Krupskaya liked it here. She wrote to one of her friends: "It's not bad here, the same slides as in Poronin, there are more distant

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walks. Pretty nice and enough. but deserted, since ZogepBeg is 16 kilometers from the railway. We live in a boarding house, there are about 30 seamstresses of the kings. They still live, but we have a special dining room and live like at home.

Come, we will be very happy. I am now almost completely healthy, my nerves are finally in order, in general, everything is fine on this side. The rain is pouring here, as in Poronin, but the work is decent, so there is no time to be bored ... "

Soon Inessa joined them. Nadezhda Konstantinovna recalled: "It was very good to study in Zörenberg. After some time, Inessa came to us there. We got up early and before lunch, which was given, as in all of Switzerland, at 12 o'clock, each of us was engaged in his corner in the garden. Inessa often played the piano during these hours, and she studied especially well to the sound of the music. After lunch, sometimes they went to the mountains for the whole day. Ilyich was very fond of the mountains;

or roam the Strattenfluh—such a mountain was about two kilometers from us, “damned steps,” we translated. There was no way to climb its flat top - the mountain was covered with some kind of stones corroded by spring streams. The Rothhorn was seldom climbed, although it offered a wonderful view of the Alps. We went to bed with roosters, picked alpine roses, berries, everyone was desperate mushroom pickers - there were a lot of porcini mushrooms, but along with them there were many other mushroom growths, and we argued so passionately, identifying varieties, that you might think - it's about some principled resolution.

, Absolutely idyllic picture! Only there is reason to believe that Krupskaya's nerves in Sörenberg were not so in order. After all, she could not

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not to see that her husband is becoming more and more attached to Inessa.

However, Armand was far from being in an idyllic mood, she was very homesick for her children, for Russia. From Zörenberg she wrote to her daughter Inessa: “There are no roots in a foreign land and you live, as it were, in an airless space - and therefore it becomes stuffy.” And in the same letter she confessed: “I really like to look at you. Both of you (daughters Inessa and Varya. - B.S.) are so beautiful with me. There is still a lot of instinct in the feeling of motherhood, a lot that has passed to women from female mothers - by the way, this is the desire to see in their children something better than all other children, but still it is not true that mothers are blind. On the contrary, they painfully experience all the shortcomings, all the flaws in their children, they see them through a magnifying glass. And you never hurt me.”

Inessa loved her children no less than Lenina. And perhaps her love for children even prevented her from uniting with Ilyich? Because of the subconscious fear that when Lenin is always there, he will take away all her love, and there will be no left for children.

Alexander Solzhenitsyn, in his documentary story Lenin in Zurich, conveys Krupskaya's inner experiences during her last emigration in this way: Always make his life easier - and never embarrass. Always be present - and every minute that she is absent, if not necessary ... About a rival, more than once decide a bad word for yourself, when you have something to say. It is joyful to meet her as a friend - so as not to harm either Volodya's mood or his position among

comrades..." Another Russian writer, Mark Aldanov, saw the situation through the eyes of Lenin in his novel "Suicide": "He thought about Inessa, and the troubles vanished. Everything was filled with light.

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Now it sometimes (very rarely) seemed to him as if he had not understood something in life before. He immediately drove away this absurd thought: what relation could love have to the matter! He was very lively and cheerful... Lord Kitchener made his sensational prediction: the war would last three years. In Switzerland, of course, it became known to Lenin and made an impression on him. He hated the generals almost as much as he hated the members of the Second International, but he valued good specialists and listened to their opinions. His feelings were ambivalent. The longer the war lasts, the greater the chances of a revolution. But why wait three years? He could have died before that, without waiting for the revolution! Hatred, which had always occupied a huge place in his life, now simply overwhelmed his soul. People, even the most devoted supporters, became more and more disgusting to him - almost everyone except Inessa and his wife.

And here is how the relationship in the triangle Lenin-Armand-Krupskaya Marcel Bodi, a former employee of the Soviet ambassador to Norway Alexandra Kollontai (she was a friend of Inessa Armand), draws the relationship. Bodie served as first secretary at the embassy, and he and Kollontai often walked around Oslo. Once the conversation turned to the early death of Lenin. "He could not survive Inessa Armand," said Alexandra Mikhailovna. And she added: "The death of Inessa hastened his illness, which became fatal. "Inessy?" wondered Bodie, who had never heard the name before. "Yes," Kollontai confirmed. - When in 1921 (actually - in 1920 - B.S.) her body was brought from the Caucasus, where she died of typhus, we walked behind the coffin, and it was impossible to recognize Lenin. He walked with his eyes closed, and it seemed that he was about to fall. Alexandra Mikhailovna added that Krupskaya was fully aware of the relationship between Lenin and Armand, knew that Ilyich was strongly attached to Inessa, and

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expressed her readiness to leave in order to make room for a successful rival. But Lenin kept Nadia from this step.

Body's message was commented on by the English historian Louis Fisher: "Krupskaya would have stayed with Le-

women for the same reasons as many other wives in similar circumstances. But besides, he was not only her husband, and perhaps not primarily a husband, but a political leader, and she sacrificed herself for his needs, even if one of the needs was Inessa. To remain with Lenin was to serve the communist movement, its strongest passion. Wives often subordinate their personal lives to the career of their husband, even if he is a much less important person than Lenin. In the end, he asked her not to leave. But if she had asked to leave, she would have left without saying a word, without shedding a tear, simply in order of party discipline.

And Nikolai Valentinov, already familiar to us, described the novel between Lenin and Inessa as follows: "Lenin was deeply carried away, say, in love with Inessa Armand, his companion in the Bolshevik party. In love, of course, in his own way, that is, probably, a kiss between the conversation about the betrayal of the Mensheviks and the resolution stigmatizing the capitalist sharks and imperialism ... Inessa's appearance, her intellectual development, her character made her a figure, no doubt, more bright and interesting than the rather colorless Krupskaya. Lenin valued in Inessa fieryness, energy, a very firm character, stubbornness...

Did Krupskaya know about the relationship between Lenin and Inessa? It was impossible not to know, it was hard not to notice. According to... Kollontai... Marcel Body reports that Krupskaya wanted to "detach herself", but Lenin did not go, could not go for such a break. "Stay," he pleaded... Lenin did not want to part with

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past, he loved Krupskaya and at the same time Inessa - there are two parallel feelings. Life turned out not to fit into the so-called "revolutionary" declarations of Kolosov (meaning the protagonist of Turgenev's story of the same name, which Lenin liked, he leaves the girl he fell out of love with, and his declaration about the need to break with past love in time: "O, gentlemen, a man who parted with a woman once loved, in that bitter and great moment when he involuntarily realizes that his heart is not all, not completely imbued with her, this man, believe me, understands the sanctity of love better and deeper than those faint-hearted people who, out of boredom, out of weakness, continue to play on the half-torn strings of their sluggish and sensitive hearts." - B. S.), nor nonsense about "proletarian marriage" and "class point of view in love." It is impossible not to note the very special courage shown by Krupskaya later

oblivion. Under her editorship, a collection of articles dedicated to the "Memory of Inessa Armand" was published, and she placed her portrait and warm lines about her in her memoirs. This demanded the memory of Leni not. Not every woman could forget herself like that ... "

The last director of the Central Museum of Leni on Vladimir Melnichenko, driven by concern to prove that Ilyich was not capable of adultery and that there was nothing reprehensible between him and Inessa, not even kisses, Collon Tay's testimony casts the most serious doubt: "It is hardly worth trusting this information literally. There was no Kollontai or Bodi next to the three that autumn. What he wrote forty years after the events from other people's words, naturally, should be questioned, especially on such a delicate issue. Ilyich could hardly say to his wife just like that: "Stay." This is not a Leninist syllable.

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This was thought up, it would seem, in accordance with the situation. But in fact, the situation was just different. It didn't even occur to Lenin to part with his wife, so if Krupskaya started a conversation on this topic, Lenin couldn't ask her to stay, most likely, her husband could say that he would have to part with Inessa. At least, this is exactly what he did so as not to injure his wife ... "Well, about whether Lenin said to Krupskaya: "Stay," or chose some other words, we, of course, cannot know. After all, Bodie published his story about his meetings with Kollontai in 1952 in the French magazine Prouess. In the reverse translation from French, Lenin's words were almost certainly conveyed differently than they literally sounded in Russian. In addition, Kollontai told Bodie about the history of Armand and Lenin several decades after their death and could hardly remember the details. Indeed, neither she nor Marcel Bodi was next to Lenin either in France or in Switzerland, candles; as they say, when he met with Armand, they did not hold him. And Alexandra Mikhailovna heard the whole story for sure from Inessa herself. The same about the failed divorce was told, of course, not by Krupskaya, but by Lenin. And the mere fact that he told her this proves that after the "parting" in Poland, Inessa and Ilyich reunited in Switzerland, not just as comrades in the struggle and not even as close friends, but as intimate friends, in other words - lovers. Body does not say anything exactly where and when Krupskaya suggested that Lenin leave, in Paris and Krakow, even before the World War, or in Bern, after it began. I'm pretty sure it's in.

Berne Nadezhda Konstantinovna suggested that Vladimir Ilyich make room for Inessa. And about any "resignation" for Inessa, of course, this time there was no talk. Lenin just did not want

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upset Nadia, with whom he lived for a decade and a half. As a woman, it was evident that Ilyich had not worried for a long time. But he undoubtedly retained warm comradely feelings for Krupskaya. Yes, and assistant Nadezhda Konstantinovna became almost indispensable, performing the functions of secretary and referent. Obviously, the situation then suited everyone. Krupskaya did not interfere in any way with the meetings of Lenin and Inessa. Ilyich, in turn, sparing his wife's pride, did not advertise his connection with Armand. And Krupskaya was smart enough not to make scenes with Armand and not to break with her the friendly relations that had developed even in Paris, under other circumstances.

Yes, Nadezhda Konstantinovna was right when she said about Lenin: "He could never have loved a woman with whom he disagreed in views, who would not be a work comrade." Elizabeth K. never became a like-minded person and workmate, and her connection with William Frey faded away. Nadezhda Konstantinovna herself never had any political differences with her husband. Lenin's cause has always been hers. The position of the wife of the leader of the party to some extent satisfied the ambitious Krupskaya. Moreover, both she and Lenin believed that sooner or later the Bolsheviks would come to power. And to be the wife of the head of one of the largest states in the world is immeasurably more honorable than the role of the wife of the leader of an opposition party, forced to live in exile. In addition, Krupskaya knew that for Lenin she had long been no longer a beloved woman, but only a close comrade at work. And she felt: if she only expressed a point of view on some important political issue, different from the point of view of her husband, and their union could very soon fall apart.

Inessa Armand, at least once, put her relationship with Vladimir to the test

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Ilyich. And, as in the case of Lisa, the case concerned the slogan put forward by Lenin to defeat "his" government in the world war. As early as October 17, 1914, he wrote to A. G. Shlyapnikov in Stockholm, who acted as a liaison between the Foreign and

To the Russian Bureau of the Central Committee of the RSDLP:
“The slogan “peace” is incorrect—the slogan should be the transformation of the national war into a civil war... In order for the struggle to proceed along a precise and clear line, a slogan generalizing it is needed. This slogan: for us Russians, from the point of view of the interests of the toiling masses and the working class of Russia, cannot be subject to the slightest, absolutely no doubt that the least evil now and immediately would be the defeat of tsarism in this war. For tsarism is a hundred times worse than kaiserism.” Everything was perfectly clear to Ilyich: the defeat of the tsarist army could lead to the fall of the autocracy and thereby facilitate the task of the Russian revolutionaries. The fact that hundreds of thousands and even millions of Russian soldiers would die in this defeat was of little concern to Lenin. What can any sacrifice mean in comparison with the coming triumph of the revolution! Inessa had a different point of view. Frenchwoman Armand has long felt like a Russian. And the suffering of the Russian people was far from indifferent to her. In general, women perceive any war much more tragically than men. They see sons, brothers, husbands in the soldiers dying on the “fronts, drunk with blood” ... And Inessa, moreover, could not help but understand that the defeat of Russia could also cause the defeat of her homeland - France: Armand who knew close at that time Bolshevik Ivan Fyodorovich Popov, who left the party after 1917, but instead became the author of one of the most popular Soviet plays about the Ulyanov family with the modest title “Family”, told the writer Larisa Vasilyeva many years later: “My life was very connected with Inessa. strongly,

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I would say, blood, to death. At a certain period of our lives, in 1916, we decided together with her: our views on the revolution require revision.

We didn't talk to anyone, only to each other, but both came to the conclusion that Lenin was too categorical in his judgments, he was going too far. Both believed that the fatherland must be defended. Then Inessa reminded me of Lenin's revenge on the Romanovs for his brother and suggested that there were many personal things in his attitude towards the autocracy.

And I remembered how Lenin, when he was with me in Brussels, once told me that he was leaving on a boat along the Volga with his brother Sasha, and a song spread over the river. He remembered the executed Sasha, paused, and suddenly, as if to himself, without addressing me, read a stanza from Pushkin's ode “Liberty”:

Autocratic villain, I hate you, your
kind, Your death, the death of children
With cruel joy I will see.

Inessa gave birth six times (actually five, but Larisa Vasilyeva remembered exactly that Popov said exactly "six times"; perhaps from such reservations there are legends about Inessa's sixth child, allegedly from Lenin. - B.S.), she, like mothers, Pushkin's lines suddenly seemed terrible, and the fact that Lenin quoted them in connection with the memory of Sasha.

We talked with her for a long time. She decided that she was not writing to Lenin about her doubts. She wrote, received an answer, after which she told me: "Go away, Jean, go away and don't look back. You are young, weak in character, poetic. This whole life is not for you. Write books and love life if you can. And I have nowhere to go. I am under his hypnosis forever. To me

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cannot be otherwise. If I back down, then all my sacrifices were in vain and my life was in vain.

It is worth pointing out that in correspondence with Armand Lenin repeatedly expressed dissatisfaction with the Popovs, and in the sharpest form. Ivan Fedorovich himself spoke about this to Larisa Vasilyeva: "Then I had a complete love collapse. - the daughter of my landlady Jeanne, for whom I was dying, was going to marry another. A decent, respectable Belgian. Then I did not understand how she preferred me to someone. Me! Pitiful emigrant, political exile! But really, I, a fool, thought - you can love me just like that. Never. And Lenin on that day (January 25, 1914, when he visited Popov in Brussels. - B.S.) felt that I was in trouble: "Are you something a little wrong? Are you upset about something? Where is the reason? "There is no reason." "If it is true that you do not know the reason, so much the worse. You always have to find a reason. And eliminate it quickly. Yes, you yourself know this, but you are hiding something and being cunning.

I didn't want to tell him about my troubles in love. And I hung up the conversation. It was only on the eve of his departure that Lenin suddenly asked me: "Why did I never meet Madame Artz's daughter during this visit? Where is Jeanne? Did you go somewhere?" "Am I Zhanna's watchman, Vladimir Ilyich? Yes, and let's not talk about it. It's not worth your attention."

At the door of the apartment we suddenly collided

with the hostess and Jeanne. Both accompanied the guest. When they went upstairs to my room, I said: "Well, you met Zhanna. It was her fiancé, she is getting married." I began to look for matches to light a gas lamp, and I burst out: "How I would like to run away from here, so as not to see or hear anything!" Vladimir Ilyich did not respond to this in any way. Opening the suitcase, he said: "Don't be late for the train. You go down, pay for me

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with the hostess, and I will prepare tea. And do not get up, but I will turn off the gas, close the room, and we will go downstairs.

I accompanied him to the station, put him on the train, returned, entering the room and turning on the light, I saw a note in the middle of the table. There is money on the note. "You need to leave here," wrote Lenin. The word "should" was underlined twice. - Go immediately to the family of Inessa Armand, they left for the western coast (France. - B.S.) in Saint-Jean-de-Monts. Scatter there, rest. I'm telegraphing about yours while driving. Knowing that you, as always, have no money, I leave you two hundred francs. And behind the signature there was another postscript, in a smaller handwriting - there was little space left on the paper: "And I advise you to drown your troubles in the ocean" ... He drowned. Inessa and I got down to work."

A perfect idyll in which Lenin appears as a kind magician from a children's fairy tale. But in letters to Armand about Popov's love story, Ilyich spoke not at all so delicately, since he still could not translate the report for the Brussels meeting with the International Socialist Bureau. "Do you know what happened to Popov in Brussels? Lenin wrote on March 2, 1914. - He does not answer me for 2-3 weeks (!!) on hasty and important letters. And I need him! Didn't you get sick? Or did his "story", joye-\$otu, do something to him, drive him out of Brussels, etc.? If you don't know anything, then please do this: wait two days; if during this time there is no other news from me, write to Brussels through other acquaintances to him and about him, so that I will probably find out what the matter is. Something incredible and impossible! If you know anything about him, drop me a line at once." And on March 8 it was already throwing thunder and lightning: "Yesterday I was infuriated by the impudent letter of Huysmans (one of the leaders of the Belgian socialists and chairman of the International

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of the Socialist Bureau of the II International. - B. S.), to whom Popov has not yet delivered a report yes! And he promised to do it 4/P (2/P I left Brussels and from the cafe - remember? Do you know the name of the cafe? Near Sage 4i Mog4 (North Station (fr. - B.S.)) - wrote about this Huysmans.

He sent a frantic registered letter with a return receipt to that bastard Popov: deal, the devil take you, with whatever loves and illnesses you want, but if you have taken a party obligation, then fulfill it or hand it over to someone else in time. He also wrote to Carlson (a Latvian Bolshevik who worked as a typesetter in a printing house in Brussels; Lenin hoped that he could find Popov and induce him to take up the translation of the ill-fated report. - B.S.). And Huysmans replied that his expressions were offensive, that he had no right to use them, and if he did not formally renounce them, then this would be the last letter I write to him!

Bastard Popov - exposed me as a deceiver in front of Huysmans ... "

By the way, what Lenin writes to Inessa seems to refute Popov's memoirs. Judging by the letters, Vladimir Ilyich did not send Ivan Fyodorovich to any France to rest and meet with Armand either by note or by conversation. At least, he clearly did not tell Inessa about this. Perhaps, of course, Lenin had in mind that Popov should go to France after he had finished translating the report. But then it is completely incomprehensible why it was necessary to entrust such a responsible task, and even in the shortest possible time (in two days!) to a person who was morally depressed and needed rest. That Lenin was aware of Popov's "love story" is beyond doubt.

Anyway, by March 15 the report was translated by Popov and sent to Huysmans. Lenin is very pro

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forces Inessa to go to Brussels with Ivan Fedorovich. He thought that her impeccable knowledge of French would be very useful there. At first, July Ilyich wrote to Armand in the resort town of Lovran on the Adriatic, where she was vacationing with her children: I am terribly afraid that you will refuse to go to Brussels, which will put us in a completely impossible position. And here I am. thought another "compromise" so you can't

could not refuse.

Nadia thinks that your older children have already

were traveling and you can easily leave them for 3 days (or take Andryusha with you).

In case the elders did not come and that it is absolutely impossible to leave the children for 3 days, I suggest: you go for one day (the 16th, even for half a day, to read the report), either leaving the children for a day, or even writing out for this day Konstantinovich (the sister of Alexander and Vladimir Armandov. - B.S.), if the extreme demands. (Expenses will be paid.) |

The point, you see, is that it is extremely important that the keynote is read really well. For this, excellent French is absolutely necessary - excellent, because otherwise the impression will be zero - French, because otherwise 9/10 will be lost in translation just for the Executive Committee, which must be influenced (the Germans are hopeless and they may not exist).

Of course, in addition to excellent French, you need an understanding of the essence of the matter and tact. There is no one but you. Therefore, I ask you, with all my strength, to agree to at least a day (read the report, you are sorry that the family is sick, you will leave, passing on pov) ...

We will write the report of the Central Committee (meaning the report. for reading at the meeting, and not that information

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a major report on the differences between the Bolsheviks and the Mensheviks, which Popov translated for more than a month. - B.S.). It will be your job to translate and read with comments, which we will agree on... I am very worried about Brussels. Only you would have a wonderful time ... I'm not good here. Positively, Ilyich used all his eloquence. One gets the impression that he is persuading the woman he loves to accept a marriage proposal, and not persuading a party comrade to go to another city to read a report. And yet, maybe there was a hidden declaration of love. It was, of course, very important to convince the leaders of the Second International that only the Bolsheviks really represented the Russian Social Democracy. This includes representation in international socialist organizations and the possibility of obtaining Schmitt's money. And Lenin self-critically understood that he himself was unsuitable for an inherently diplomatic mission. Of course, Ilyich had an understanding of the essence of the matter, but tact, and even a fairly fluent command of the French language, was not. Op-

and simply those who angered him in some way, Lenin, both in letters, and in articles, and in public speeches, did not hesitate in the slightest, using non-parliamentary expressions. And in his letters to Inessa he freely used unprintable phrases: "I am personally very glad that this bitch refused to go to our magazine"; "It's not worth spending a lot of time on such shit as Merheim ..." it. P. Inessa, not without reason, seemed to him the most suitable person to take part in the conference. But all the same, Armand was pleading too passionately. After all, the question of her speech in Brussels was not a matter of life and death for Lenin and the party, all the more so since in the future Ilyich successfully broke off all relations with the Second International. And then, in July 1914,

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success in Brussels, it is felt, is not particularly calculated
tyval.

Inessa could not but respond to Lenin's request. For the sake of this, and beloved children could be left under the supervision of a sister-in-law for a day. In one of the following letters, Lenin instructs Inessa: "I am sure that you will miraculously smash both Plekhanov (on the way!!) and Kautsky (on the way). We teach them about the bastards perfectly! Although Huysmans, Vandervelde and the other leaders of the P International could not be persuaded to deal only with the Bolsheviks, Lenin approved of Armand's conduct at the Brussels Conference. On July 19, 1924, he wrote to Inessa: "You did a better job than I could have done. Aside from the language, I would have exploded, I guess. I would not tolerate comedianism and would call them under the scoundrels. And they just needed it - they provoked it. You and you have come out calmly and firmly."

Popov's testimony about the disputes between Armand and Lenin finds confirmation in Lenin's letters to Inessa. Perhaps Inessa interpreted some of Lenin's actions as a sign of a cooling in their relations due to disagreements over whether the "bourgeois fatherland" should be defended. Ilyich hurries to reassure her. At the very end of 1915, Inessa went to Paris to contact Russian and French socialists and work in local libraries. On January 15, 1916, Lenin wrote to her from Bern: "Today is a magnificent sunny day with snow. After influenza, my wife and I walked for the first time along that road to Egachep-KareYep, along which - remember? - We had such a wonderful walk once the three of us. I thought about everything and regretted that you were gone. By the way. I wonder a little that there is no news from you. I'll repent already at the same time: a sinful thing flashes through my mind - are you already "offended", what do you add?

horny, that I did not come to see you off on the day

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departure? I repent, I repent and renounce these thoughts, I have already driven them away.

In a playful tone, Ilyich makes it clear to his beloved: there is no reason for concern, he has not come to see you (or you - I don't know, really, how they addressed each other in personal meetings), because he has not yet fully recovered from the damned influenza. But on February 26, 1916, he already expressed some dissatisfaction with the position taken by Ines, although this time he dressed dissatisfaction in a jokingly friendly form: "Dear friend! I know that you are interested in science, not politics. But all the same, your sympathies, I have no doubt about it, are on the side of France ... Science is everything for you, but a little sympathy for France, even a lot of sympathy - you, of course, have! More angry was Lenin's reply, dated March 19, 1916, to some unkind message from Inessa: "Dear friend! Today we received your most angry postcard and they answered it (or rather, not only it) with a long letter. Nevertheless, one should not, even in the hearts, write rude words like "heaped up" (in letters): this does not encourage the continuation of correspondence. On March 31, he repeated, but without any irritation: "You are not interested in politics, but you still sympathize with France ..."

All the same, Ilyich was a funny man. Sacredly believed that only he had the right to vilify others in letters and articles with the last words. He was offended at Inessa only for the rather innocent word "heaped up" addressed to him. And earlier, as we remember, he was very offended that she dared to object - to whom? to him(!) in the discussion about "free love". Lenin simply could not look at others other than from top to bottom. He was completely unbearable that someone dared to argue with him on an equal footing. Ilyich believed in his own genius. That is why he abundantly used selected scolding

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to all those who dare to disagree with him on anything. Even if later it was necessary to admit the correctness of the opponent (but this happened extremely rarely).

Let us return to the dispute between Lenin and Armand over the defense of the fatherland. On November 25, 1916, Vladimir Ilyich wrote to Inessa from Zurich to Sörenberg: "On-

fatherland account. You want to establish, apparently, a contradiction between my writings before ... and: now. I don't think there are any contradictions. Find the exact texts, then we'll see more ... That the defense of the fatherland is permissible (when permissible) only as the defense of democracy (in the corresponding era), this is also my opinion. And he immediately explained his understanding of democracy as a transient and temporary phenomenon for the Bolsheviks, although at a certain stage useful: "We, Social Democrats, always stand for democracy, not "in the name of capitalism", but in the name of clearing the way for our movement, which clearing is impossible without the development of capital

ma. But Inessa did not agree with Lenin. And in

In a letter dated December 23 of the unfortunate leap year 1916 they spent in separation, Ilyich once again tried to convince her: "About the defense of the fatherland. It would be extremely unpleasant for me if we parted ways. Let's try to sleep again. Here is some food for thought:

War is a continuation of politics. It's all about the system of political relations before the war and during the war.

The main types of these systems are: (a) the relation of the oppressed nation to the oppressor, (6) the relation. between 2 oppressive nations due to booty, its division, etc. n., (c) the relation of a nation-state that does not oppress others to an oppressive one, to a particularly reactionary one.

Think about it.

Caesarism in France + Tsarism in Russia

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against non-imperialist Germany in 1891—this is the historical situation in 1891. Think about it!"

Lenin continues to defend his thesis that "Tsarism is a hundred times worse than Kaiserism." And in order to substantiate it in relation to 1891 - the year of the formation of the Entente - I had to slightly distort widely known facts. Of course, both France and Russia were already imperialist states, to use the terminology that existed then. Vladimir Ilyich himself insisted that imperialism arose in the world no earlier than 1898. Well, then you can use his other favorite word - "reactionary". Were these states "reactionary"?

No one will argue that both Russia and France had colonies, and in the European part

In Russia, non-Russian peoples—Poles, Jews, Ukrainians, Letts, Estonians, Lithuanians, and others—were in an oppressed position and their rights were repeatedly violated. But after all, Germany already had a colonial empire, although not as extensive as the French and, even more so, the British. And many peoples living in the Reich sought to secede, whether they were the inhabitants of Alsace and Lorraine, the Poles of Posen, the Danes of Northern Schleswig. And it is hardly possible to understand why some states should then be considered "imperialist" and others not, with the help of any objective criteria. It was a matter of revolutionary conjuncture, but Lenin did not dare to announce this directly to Inessa in a letter.

In the next letter, sent on December 25, he explained: "The war of France + Russia against Germany in 1891. You take "my criterion" and apply it only to France and Russia!!! Wait, where's the logic in that? I also say that with

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on the part of France and Russia, it would be a reactionary war (a war to reverse the development of Germany, to return it from national unity to fragmentation). And from Germany? You are silent. That's the main thing. On the German side in 1891 there was not and could not be an imperialist war.

You have forgotten the main thing: in 1891 there was no imperialism at all (I tried to prove in my pamphlet that he was born in 1898-1900, not earlier) and there was no imperialist war, there could not be from Germany. (By the way, there was no revolutionary Russia then; this is very important.)

Further: the "possibility" of the fragmentation of Germany is not ruled out even in the war of 1914-1917, "you write, precisely moving away from an assessment of what is, to:
possible.

It's not historical. This is not politics.

What we have now is an imperialist war on both sides. We have said this 1000 times. This is the point. What about "possible"? You never know what is "possible"!

It is ridiculous to deny "the possibility of turning an imperialist war into a national one... What is not "possible" in the world! But so far she hasn't changed. Marxism bases politics on. real, not "possible". It is possible that one phenomenon will turn into another - and

our tactics are not ossified."

It can be assumed that Inessa considered the war waged by France to be fair, national. And she argued that Lenin's position on the possible fragmentation of Germany was formally quite applicable not only to the political situation of 1891, but also to the war of 1914. Consequently, the very thesis about the imperialist nature of the war is artificial for all its participants. Ilyich, although he defended the slogan of the defeat of "his"

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government, nevertheless consoled her: in the future, the war really 'may turn into a national war for one state or another. |

And already in the next letter, on January 6, 1917, Lenin suggested that Armand publish pamphlets and leaflets, both "for the masses" and "for the socialists", directed "against the defense of the fatherland." It can be concluded that Inessa, in the end, "stepped on the throat of her own song" and, reluctantly, went over to Lenin's positions. It probably didn't come easy for her. On January 13, Ilyich asked Inessa "to go somewhere at least for a while, at least with essays or otherwise, in order to shake things up and go into an occupation that is exciting and useful for new and fresh people. Hey, work among the French is extremely necessary and extremely useful. Lenin felt that his girlfriend was having a hard time enduring both separation from him and forced emigrant idleness. And he hoped that a trip to her homeland would revive her. Lenin repeated the same advice on January 15: "I hope that you do not answer my proposal of a trip with a French referee, not because you are absolutely against it, but only because you think over this plan better, wanting to agree with it. I won't rush you and I won't repeat my convictions, but I would really like you to shake things up better, change the air, be among new and old friends, I would really like to say more friendly words to you so that you feel better until you get better at work. an exciting job."

But Inessa did not intend to go to France. The danger suddenly arose that, on the contrary, French troops might soon come to Switzerland. On January 16, Lenin wrote to Armand with mixed feelings of anxiety and hope: "If Switzerland is drawn into the war, the French will immediately occupy Geneva. Then to be in Geneva means to be in France and from there to have relations with Russia. Therefore parties

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I'm thinking of handing over the new cash register to you (so that you carry it on yourself, in a bag sewn for this, because they will not be given out from the bank during the war) ... These are just plans, for now between us. I think that we will stay in Zurich, that the war is unbelievable." The intention to make Inessa the keeper of the party treasury testified to the highest degree of confidence on the part of the leader. Armand should have appreciated that. But Switzerland, as you know, did not enter the war, and the question of Inessa hiding the "gold of the party" on her chest disappeared by itself.

And again Lenin, in correspondence with Armand, returned to the sore point of defending the fatherland. On January 19, 1917, he wrote: "About the 'defence of the fatherland'. You, in my opinion, fall into the abstract and non-historical. I repeat ... defense of the fatherland = justification for participation in the war ...

(D) Three main types: the relation of the oppressed nation to the oppressor... As a general rule, war is legal on the part of the oppressed (whether it is defensive or offensive in the military sense).

(P) Relationship between 2 oppressive nations. The struggle for colonies, for markets, etc. (Rome and Carthage; England and Germany 1914-1917). As a general rule, a war of this kind is robbery on both sides; and the attitude of democracy (and socialism) towards it falls under the rule: "2 thieves fight, let them both die"...

(PL) The third type. The system of equal nations. The question is much more difficult! Especially if tsarism stands side by side with civilized, comparatively democratic nations. This was (approximately) the case in Europe from 1815 to 1905.

1891=th year. The colonial policy of France and Germany is insignificant. Italy, Japan, the S. States have no colonies at all (now they do). In Western Europe, a ... system of states has developed, in general, constitutional, national. Next to them

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booming, unshakable, pre-revolutionary tsarism, plundering and oppressing everyone for hundreds of years, suppressing the revolutions of 1849 and 1863.

Germany (1891) is a country of advanced socialism. And this country is threatened by tsarism in alliance with boulangism!

The situation is completely, not at all the same as in 1914-1917, when tsarism was undermined in 1905, but

Germany is waging war to dominate the world. Another calico!!

To identify, even to liken the international situations of 1891 and 1914 - the top is unhistorical sti...

In the imperialist war of 1914-1917, between two imperialist coalitions, we must be against "defence of the fatherland", for (1) imperialism is the eve of socialism; (2) imperialist war is a war of thieves for booty; (3) in both colonies there is an advanced proletariat; (4) in both, the socialist revolution is ripe. That's the only reason we're against "defence of the fatherland," that's the only reason!"

Lenin tried to ensure that Inessa accepted his views not only with her mind, but also with her heart. Therefore, he did not emphasize, as in his time in a letter to Shlyapnikov, that the tsarist government is much worse than the Kaiser's. Inessa pointed to Engels' Germanophilism, which manifested itself in his assessment of the international situation in 1891. Lenin, in one of his letters to Inessa, admitted: "I am still 'in love' with Marx and Engels and I can't calmly endure any blasphemy against them." And he objected: Engels was right then. To prove this correctness, one again has to distort the facts. In particular, to represent Tsarist Russia as a powerful, "unshaken" state, playing the role of a European gendarme. Meanwhile, Russia really played this role during the period of its hegemony under Alexander Guy, in which

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to some extent, by inertia, under Nicholas T. However, already with the Crimean War, the economic and military decline of the Russian Empire, which began in the last years of the reign of Alexander G, became obvious to the whole world. By 1891, in industrial terms and in terms of the combat effectiveness of the army, Russia was significantly inferior to both Germany and France and was not capable of carrying out large-scale aggression on its own.

According to Engels and Lenin, Germany at that time was the most "socialist" country in Europe, and therefore the war against it had to be considered unjust for France and Russia. But even if, like Lenin, Engels, Krupskaya, and Armand, one considers socialism to be the most beneficent doctrine and social system for mankind (with which, I think, most of my readers will not agree), it is only in mockery that Germany in 1891 can be called "the country of advanced socialism ". Yes, the German Social Democracy was very influential and had a numerous faction in

Reichstag. But no one was going to include them in the government. Bismarck's exclusive anti-social law had just been repealed. sheets. And neither in 1891 nor in 1914 did the vast majority of the German Social Democrats think of a revolution. Yes, and Russia and France still had to fight not against the Social Democrats, but against the Kaiser government, which was very far from Marxism. What does the "defence of the fatherland" have to do with the Germans as the defense of the "most socialist" country in Europe?

Lenin seemed to justify himself to Inessa: we are only in favor of the defeat of "our" government, because this will hasten the onset of the already imminent socialist revolution in Russia. And even as if he was ready to admit that Germany is the most imperialist of all powers,

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because only she aspires to world domination. Indeed, none of the Entente states, because of the rivalry between England, France and Russia, could claim sole dominance over the world (especially after the US entered the war). Ilyich also admitted the possibility that at some point for individual states (including Russia and France) a world war could turn into a national one, that is, a fair one.

Lenin developed the very concept of just and unjust wars with a long-term view of the period when revolutions would break out in Russia and other countries. Then all wars of revolutionary states can naturally be considered just, even if they represent an attack on neighboring states. Lenin considered a just war, which began in 1920, the march of the Red Army to Warsaw, Berlin, and if you're lucky, then to Paris. And his successor, Stalin, had no doubts about the justice of the invasion of Western Europe that was being prepared in 1940-1941, the "liberation campaign" against Warsaw and Berlin.

Armand, when translating one of Lenin's articles into French, stopped the place where Engels's views on a possible Franco-German military clash were approved. In a letter dated January 22, 1917, Lenin was indignant at this: "As for the censorship to which you subjected my French article, I am surprised, by the way. Since you did not send the original (Engels's work "Socialism in Germany" - R.B.S.), he would hardly undertake to translate himself into French, he sent, of course, in your opinion, with the passage about Engels omitted (French Lenin knew